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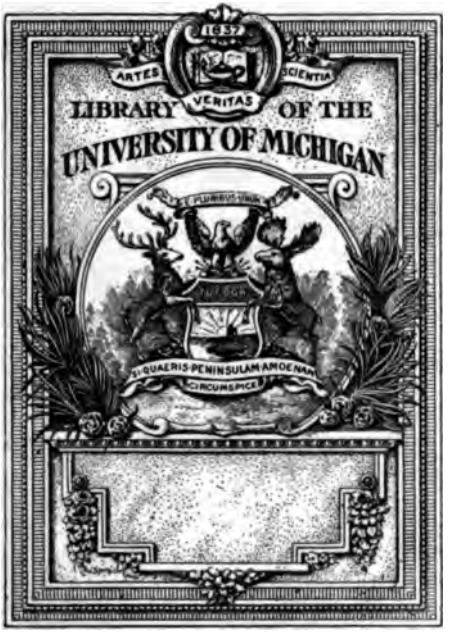
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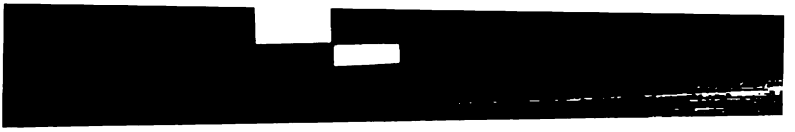


NEW YORK CHICAGO TORONTO
Fleming H. Revell Company
LONDON AND EDINBURGH



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FLEMING H. REVELL COMPANY

New York: 158 Fifth Avenue
Chicago: 125 North Wabash Ave.
Toronto: 25 Richmond Street, W.
London: 21 Paternoster Square
Edinburgh: 100 Princes Street



To

CHARLES L. THOMPSON

Missionary Statesman



Preface

WHEN Josiah Strong wrote "Our Country," nearly thirty years ago, he gave the Church a vision of the great problems which confronted it, pointing out the duties and the opportunities which awaited the Church, in order that *Our Country* might be made *God's Country*. In many particulars wonderful progress has since been made. There is a new consciousness of the responsibility of the individual; men's movements of various kinds have enlisted the masculine element in the Church in definite service for their fellow men. There is a more scientific approach to the social question. The schools and colleges are awaking to the need of a system and a curriculum that will adequately meet the modern situation. Even the general indication of a spirit of social unrest is a healthy sign of progress. But there are considerations which are not quite so hopeful, and it is significant that the peril of the twentieth century is the destruction of the home life of the people. It has been said that the family is the unit of society. Whatever destroys this foundation is a menace to the nation.

Divorces are on the increase. The number of marriages has gone from 483,069 in 1887 to 853,290 in 1906, or an increase of forty-three per cent.; whereas the number of divorces granted has increased from 27,919 in 1887 to 72,062 in 1906, or an increase of sixty-one per cent. It is interesting to note in this connection that the population of the United States as a whole developed from 58,680,000 in 1887 to 85,702,533 in 1906, or a total

251693

increase of thirty per cent. The percentage of marriages increased more rapidly than that of the population, but the increasing number of divorces granted should give thoughtful people great concern.

Along with this serious situation should be considered the rapid decline in the birth-rate in this country. In the continental United States the size of the family is decreasing. The average number of members in a family was 5.1 in 1870, 5.0 in 1880, 4.9 in 1890, and 4.7 in 1900. The prevailing size of the family was three in three-eighths of the states and territories in 1890, and in three-fifths of them in 1900. Three was also the prevailing size of the family in three-fifths of the cities having at least 25,000 inhabitants in 1890, and in seven-tenths of such cities in 1900. It is impossible to secure accurate figures with reference to the number of births, and perhaps the best method for arriving at the real situation is to find the number of children under five years of age to all females between fifteen and forty-four years of age. For the continental United States in 1880 there were 586 children of white population per thousand females of the above ages, as against 508 in 1900. For Negroes, Indians and Mongolians, there were 759 per thousand in 1880, and 585 per thousand in 1900. The census returns state that for the native women the number of children was 475 per thousand in 1890, and 462 per thousand in 1900, a decrease of thirteen, but for foreign-born women the number was 666 per thousand in 1890 and 710 in 1900, an increase of forty-four. Also that for the native women in the cities the number of children fell from 309 in 1890 to 296 in 1900, whereas for the native women in the country the decrease was from 523 in 1890 to 522 in 1900, showing that the decrease in the number of children among native-born women was confined chiefly to the cities. No doubt the modern industrial situation has

much to do with this situation, but our artificial social life is still more to blame.

The consumption of liquor is on the increase. We are sometimes deceived by the statement that the consumption of intoxicating liquor was greater during the times of our grandfathers than it is to-day, because in those days this practice was condoned or even encouraged. But statistics indicate that whereas in 1850 the per capita consumption of alcoholic liquors in the United States was 4.08 gallons, in 1911 it was 22.79 gallons. There has been a steady increase in the use of intoxicants, in spite of the activity of the Church and temperance societies. The Commissioner of Internal Revenue reports that during the fiscal year ending in 1912 more whiskey and rum was produced than ever before in the history of the country. Stored in warehouses the country over are 263,786,000 gallons of this material. Incidentally it may be said that during the same period 11,221,624,084 cigarettes were smoked, an increase over 1911 of nearly 2,000,000,000. Here is a call to those who believe in the slogan "for God, and home, and native land."

The number of wage-earning women sixteen years of age and over has increased from 14.7 per cent. in 1870 to 20.6 per cent. in 1900. But in the occupations which have to do with home life there has been a decided decrease in the percentage. In 1870, 52.96 per cent. were engaged in domestic and personal service, but in 1900 only 39.4 per cent. were thus employed; and in agricultural pursuits the decrease was from 21.6 per cent. in 1870 to 18.4 per cent. in 1900. The increase was in those occupations which are taking women from the home and sending them into the store and factory. Take the matter of child labour; according to the special census bulletin of 1907 there were in the United States 1,750,178 child workers engaged in gainful occupations. It should

be borne in mind that a very large percentage of these children were employed on farms, but there were many thousands employed in mills and factories, working under the most degrading conditions.

The concentration of wealth in the hands of a comparatively few individuals is a peril to the homes of the masses, for such ownership of the land and the means of production can only result in the exploitation of the people. The desertion of the farms and the crowding into city tenements must weaken the home life of the nation, for the maintenance of family life under the conditions found in the average city tenement is well-nigh impossible.

At such a time as this the Church must come to the defense of the home. It must patiently construct the principles upon which the home must firmly stand. It must bravely attack the evils which threaten to destroy it. For, aside from other considerations, the future of the Church depends upon the permanency of the home.

CHARLES STELZLE.

New York City.

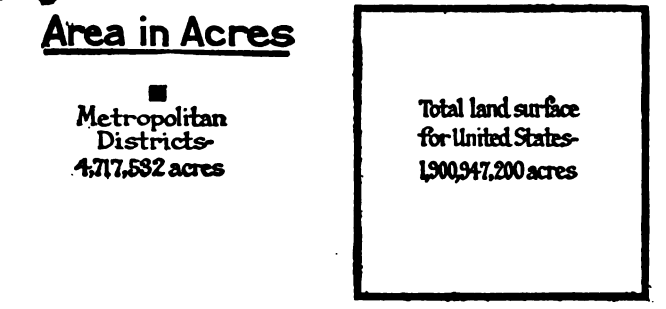
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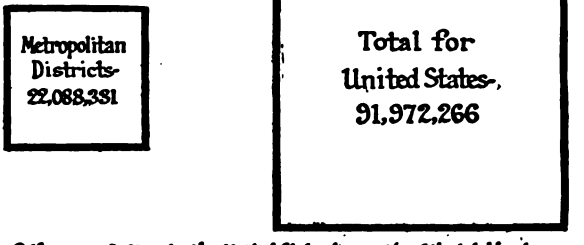
25 METROPOLITAN DISTRICTS

Cities of 200,000 or more, including territory lying within ten miles of city limits—

Area in Acres



Population



One-Fourth of the population in the United States lives on 1/86 of the total land area

I

THE PROBLEM OF THE CITY

IT requires a fool or a philosopher to prophesy what a generation may bring forth, and one may be about as trustworthy as the other in the matter of venturing an opinion as to the future of the city. It was a titled statistician who reasoned that a city's food supply could not be brought from a greater distance than thirty-five miles, because this was the travelling limit of cattle, and that this fact would set the bounds of a city's growth. Sir William Petty argued that if London continued to double its population every forty years, while England doubled its population only once in three hundred and sixty years, obviously the men on the farms could not possibly supply the city with provisions, as, in his day, it required one man on the farm for every man in the city. The trouble with Petty was that he based his conclusions upon the supposition that all the factors involved would remain as they were. This is a common fault with many another sociologist.

Malthus, the great economist, said that the time would undoubtedly come when it would not be possible to supply the world with sufficient food, because while the population was growing in geometrical proportions food could be produced only in arithmetical ratios. But how was he to know that a famous President of the United States would one day seriously discuss the question of race suicide, while another man, whose name has become almost equally famous, would manufacture a wonderful

harvesting machine which has revolutionized agricultural life and practice? At one time it required two-thirds of the population of the United States to produce enough food for this country. To-day it requires only one-third. But if present available means were employed, one man could produce enough food to feed forty.

Aristotle limited the ideal city to 10,000 inhabitants. Plutarch and Cicero sought by persuasion to turn back the current of emigration which came from the country. Justinian tried to stop it by legal measures. The Tudors and the Stuarts issued proclamations forbidding the erection of new houses in London, enjoining the country people to return to their homes. The extension of Paris beyond certain limits was prohibited by law at various periods from 1549 to 1672.[1] But persuasion and legislation were both in vain. The city has developed in spite of the wisdom of philosophers and the edicts of rulers, because the growth of populations and their manner of making a living are determined by certain forces over which neither kings nor philosophers have ultimate control.

While the problem of the city is by no means a modern one, nevertheless the factors which make the great cities of the twentieth century possible are of recent origin. The same causes which account for the rapidly growing American cities are responsible for the growth of the cities in foreign lands. For the problem of the city is world-wide. The modern city is the product of the newer civilization. It is the outgrowth of economic and social conditions from which there is no turning back.

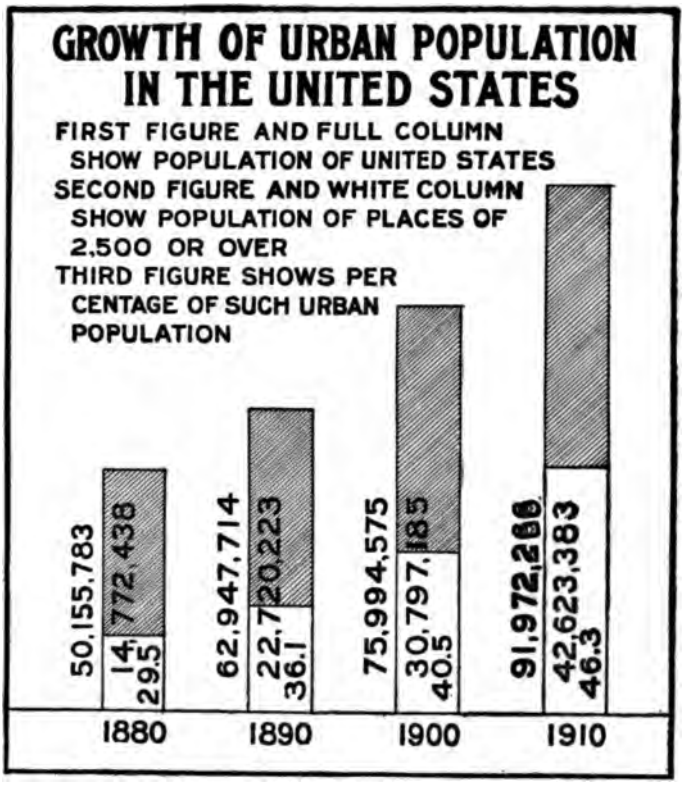
At the beginning of the sixteenth century Europe had only seven cities with a population of 100,000 and over. At its end there were not more than fourteen. During the seventeenth century practically no progress was made

[1] "The Growth of Cities," Weber, page 454.

Class of Places	Number of Places in 1910	Aggregate Population in —		Increase 1900–1910	
		1910	1900	Number	Per Cent.
Continental United States		91,972,266	75,994,575	15,977,691	21.0
Territory Urban in 1910	2,405	42,623,383	31,609,645	11,013,738	34.8
Places of					
1,000,000 or more	3	8,501,174	6,429,474	2,071,700	32.2
500,000 to 1,000,000	5	3,010,667	2,501,226	509,441	20.4
250,000 to 500,000	11	3,949,839	2,932,040	1,017,799	34.7
100,000 to 250,000	31	4,840,458	3,421,849	1,418,609	41.5
50,000 to 100,000	59	4,178,915	2,948,511	1,230,404	41.7
25,000 to 50,000	120	4,062,763	3,028,007	1,034,756	34.2
10,000 to 25,000	374	5,609,208	4,153,442	1,455,766	35.0
5,000 to 10,000	629	4,364,703	3,194,278	1,170,425	36.6
2,500 to 5,000	1,173	4,105,656	3,000,818	1,104,838	36.8
Remainder of Country		49,348,883	44,384,930	4,963,953	11.2



[redacted]


GROWTH OF URBAN POPULATION
IN THE UNITED STATES
FIRST FIGURE AND FULL COLUMN
SHOW POPULATION OF UNITED STATES
SECOND FIGURE AND WHITE COLUMN
SHOW POPULATION OF PLACES OF
2,500 OR OVER
THIRD FIGURE SHOWS PER
CENTAGE OF SUCH URBAN
POPULATION
50,155,783
14,772,438
29.5
62,947,714
22,720,223
36.1
75,994,575
30,797,185
40.5
91,972,266
42,623,383
46.3
1880
1890
1900
1910

Philadelphia, and one-fourth of the entire population lived on one-four-hundredths of the total land area.

Like a great whirlpool the city is drawing to itself those elements which constitute the social unrest. In the city one finds practically every social problem that one finds anywhere else, only much more intensified. In the matter of populations, it has most difficult problems. There are 229 cities which had in 1910 more than 25,000 inhabitants, with an aggregate population of 28,453,816. The combined population of the 229 cities constitute thirty-one per cent. of the entire population (91,972,266) of the continental United States, but of native whites of native parentage the number in these cities constitute only 20.5 per cent. of the total number in the United States, while for native whites of foreign or mixed parentage the percentage is 48.8, and for foreign-born whites it is 56.0 per cent. Thus, while these principal cities have only about one-third of the population of the United States, they contain more than one-half of the foreign-born population. For negroes the percentage is 16.5 as against 10.7 per cent. for the entire country. However, negroes constitute one-fourth or more of the total population in each of twenty-seven principal cities, and in four of them the percentage is more than one-half, namely, Charleston 52.8 per cent.; Savannah 51.1 per cent.; Jacksonville 50.8 per cent.; Montgomery 50.7 per cent. In each of twelve cities there are more than 40,000 negroes.

The foreign-born white population is mainly concentrated in the northern and eastern cities. Passaic, N. J., has 28,467 foreign-born whites, representing 52.0 per cent. of its total population (54,773). This is the largest proportion of foreign-born whites in any of the principal cities. Lawrence, Mass., with 41,319 foreign-born whites in a total population of 85,892, or 48.1 per

cent. comes next. There are eleven other cities in each of which the foreign-born whites constitute more than forty per cent. of the total population, namely, Perth Amboy, N. J., 44.5; New Bedford, Mass., 42.4; Manchester, N. H., 42.4; New Britain, Conn., 41; Lowell, Mass., 40.9; Shenandoah, Pa., 40.6; New York, N. Y., 40.4; Holyoke, Mass., 40.3. The foreign-born population of London is about 3.0 per cent.; of Berlin 2.6 per cent.; of Paris about 8.0 per cent.

No doubt economic causes have had most to do with the growth of the city. The development of industrial life was the principal factor in bringing together large numbers of labourers. The invention of machinery compelled the working man to surrender his handicraft and go to the factory which was controlled by the men who alone could afford to purchase the costly machines. One industry naturally attracted another, especially when it was related in some way in the production of a given article. Thus there were grouped a force of workers and proprietors with somewhat mutual interests. This was a perfectly natural evolution, and it seems likely that it will continue indefinitely.

But soon these city men began to make machines which were used on the farm. With the use of these implements one man could do the work of four or more men under the old régime. This process has since been highly developed, until to-day the use of agricultural machinery has completely changed the processes on the farm. In view of this situation it seems foolish to attempt to send large numbers of the city's poor or unemployed to the farm.

Whatever may be the condition in some parts of the country, and whatever the temporary demand for men on the farm during certain seasons, the fact remains that economic laws have decreed that eventually most men

must live in the city and there work out their salvation. Even before economic necessity compelled men to go to the city, the glamour and life of the town lured the children of the farmer away from the homes of their childhood. The call of the city could not be hushed. The country offers no such allurement for the city-bred working man. To him the farm holds nothing of the inspiration which comes to him through contact with real people. Stumps and stones may inspire poets, but they are poor companions for the man who must live with them always, and this is about the only kind of land that a poor man can afford to purchase. How can it be expected that those who have tasted the life of the city for which the countryman longs could be induced to forsake it for the loneliness of the field from which the farmer is fleeing.

It is largely a matter of adaptation. The country-bred man seems to find it comparatively easy to adapt himself to the life of the city, but the city-bred man rarely adjusts himself to the ways of the country. Those who do go to the country and make a success of it are usually free from the necessity of doing so. After all, the whole thing is principally a question of human nature. We may find fault with it, and persuade ourselves that the city's poor and unemployed are foolish, but whatever else they may be they are human, and somehow they cannot very well help being that. To fly in the face of prejudice, pride, and all the traditions of city life, requires greater force of character than is usually attributed to poverty-haunted residents of the city's tenements. If they could overcome all the obstacles which stand in the way of a migration to the farm, they would be capable of making a pretty good living in the city, under ordinary circumstances.

What, then, is the remedy? Certainly not in the wholesale transfer of the city's poor to farm colonies.

Geographic Division	Per Cent. of Population in 1910 Living in Cities of —					Rural Districts
	100,000 or more	25,000 to 100,000	10,000 to 25,000	5,000 to 10,000	2,500 to 5,000	
Continental United States	22.1	9.0	6.1	4.7	4.5	53.7
New England	24.5	25.0	14.3	11.3	8.2	16.7
Middle Atlantic	44.5	10.9	7.0	4.5	4.1	29.0
East North Central	26.1	8.5	7.6	6.0	4.5	47.3
West North Central	13.5	6.9	3.9	4.3	4.7	66.7
South Atlantic	9.6	5.8	3.6	3.3	3.0	74.6
East South Central	7.1	3.4	2.6	2.7	2.8	81.3
West South Central	3.9	7.2	4.0	2.6	4.5	77.7
Mountain	8.1	8.8	5.5	6.6	7.0	64.0
Pacific	34.2	6.4	7.3	3.2	5.7	43.2



Many will, undoubtedly, find their way to the country, and there discover life and joy in the open air. But the vast majority will remain in the city. And since they are to remain there, they must be dealt with as citizens of our municipalities. If their lives are unreal, they must be trained to learn the true values. If they are living under conditions which debase and degrade, morally and physically, these conditions must be removed, so that even life in a tenement may be made sweet and wholesome. If they are in their present situation because of inefficiency, they should be made more competent. In any case, the fight will be lost or won in the city. We cannot shift the responsibility. The problem is ours. It is ours, whether we accept it or not, for the weal or the woe of every man in the city helps to constitute the life and the thought of the world.

Another factor which has influenced the growth of the city is the development of transportation facilities. Men live in cities because they can drain vast areas of surrounding farm land of its produce. The "thirty-five mile limit" of Petty no longer holds. London to-day eats grain which was grown in Manitoba. The milk supply area of our big cities covers several hundred miles. One of the charges made against the city is that it saps the life of the country and gives nothing in return.

Whatever other causes there may be for the growth of the modern American city the social factor is one of the most important. The city provides better educational facilities than does the country; recreational life is more advantageous; standards of living are higher; the hours of labour are shorter; there is a better opportunity for social life. These have a strong tendency to draw the countryman to the city, and to keep the city-bred man there.

But there are certain perils in the city which should

have our careful consideration. Even those who are most expert in dealing with them are often baffled because of the complexity of the situation. The mere fact of concentration is a peril. The cities will unquestionably dominate the nation. The next census will report the supremacy of the city. What is to be the character of the American city in 1920, when it will govern all the people?

In the matter of reform for the cities it usually happens that were it not for the "up-state" or country vote, it would be next to impossible to secure the desired end. This is not because the country people are more moral than they are in the city, but because the evil seems greater to them than it does to the city man, since they are farther removed from it and have not had that familiarity with it which breeds indifference. But what will happen when the city outvotes the country?

It seems almost incredible that the grossest forms of immorality should be protected in the first city in America through unscrupulous police officers who are commissioned and maintained to eradicate the evil. But this has come to pass because we have permitted a corrupt ring to gain control of our municipal life. The average citizen is concerned only when the evil somehow creeps over into his lot. He is not at all interested even though the corruption is eating out the heart of the city's life, provided that it does not seem to injure him. This is one of the gravest perils of the city.

We have permitted land speculators to build our cities for us—men who are interested in their own gain and nothing else. American cities should be planned and built for all the people. Streets and parks and recreation centres should be laid out by expert landscape architects. Transportation, gas, water, electric light and power are important parts of the city's life. We have been reckless

in giving these into the hands of men who, often unscrupulous, have made them a burden instead of a blessing, and yet the very existence of the city depends upon them.

Those who control our transportation facilities determine to a considerable degree the extent of the tenement house problem. They have it largely in their power to bring about congestion in a city or to distribute the population. In many European cities the municipalities themselves control the franchises for transportation, heat, light and water—the vital organs of a city—because they have become wearied of the exploitation of private corporations. But whether these important functions of ministering to the physical needs of the people shall be performed by the municipality or by private individuals, it is the individual citizen, who, after all, must see to it that they are properly performed. Not until this is done more effectively will our cities grow normally and beautifully. The greatest peril of the city is not the tenement dwellers. The greatest peril is the smug, self-satisfied middle class which is quite content with itself and with things as they are. These are the people who must be aroused to a sense of their personal responsibility.

The Church is in peril in the city, mostly because the great middle class, of which the Church is principally composed, has no hearty interest in the conditions which have developed in the city in recent years. The Church is slowly but surely losing ground in the city. If the city is to dominate the nation—and it will—and if the Church continues to lose in the city, it does not require a prophet to foretell the inevitable result.

Is the Protestant Church justified in deserting the downtown or so-called city mission fields, leaving, in place of well-equipped institutions, poorly supported chapels and mission enterprises which are altogether inadequate to

CITIES INCREASING MORE THAN 100 PER CENT. FROM 1900 TO 1910

Rank	City	Population 1910	Rate of Increase 1900–1910
1	Oklahoma City, Okla.	64,205	539.7
2	Muskogee, Okla.	25,278	494.2
3	Birmingham, Ala.	132,685	245.4
4	Pasadena, Cal.	30,291	232.2
5	Los Angeles, Cal.	319,198	211.5
6	Berkeley, Cal.	40,434	206.0
7	Flint, Mich.	38,550	194.2
8	Seattle, Wash.	237,194	194.0
9	Spokane, Wash.	104,402	183.3
10	Fort Worth, Texas	73,312	174.7
11	Huntington, W. Va.	31,161	161.4
12	El Paso, Texas	39,279	146.9
13	Tampa, Fla.	37,782	138.5
14	Schenectady, N. Y.	72,826	129.9
15	Portland, Oregon	207,214	129.2
16	Oakland, Cal.	150,174	124.3
17	San Diego, Cal.	39,578	123.6
18	Tacoma, Wash.	83,743	122.0
19	Dallas, Texas	92,104	116.0
20	Wichita, Kansas	52,450	112.6
21	Waterloo, Iowa	26,693	112.2
22	Jacksonville, Fla.	57,699	103.0



meet the situation? Before it can adopt this policy as a recognized principle of church work, it must honestly face and answer several important questions:

Is the gospel that it preaches "the power of God unto salvation to *every one* that believeth," or is its power limited to those who have moved up-town or to the suburbs? Is it a gospel which can be accepted only by the favoured ones who can afford to live in comfortable homes and adequately support the Church, or has it also a place in the lives of the tenement-house dwellers?

Is its gospel a universal gospel, or is it a gospel which may be understood and accepted only by the English-speaking race? If the Church believes that its gospel is adaptable to every nation, why does the Church flee when the foreigner comes in? Shall it be confessed that this gospel is good for the foreigner only when it is exported, and that it is non-effective for him in the land which is known as a Christian country?

Is the message of the Church sufficient for the great social problems which confront the people in the factories and the tenements, or must they look to the leaders in social reform outside the Church for their solution? Christian people have been declaring that the gospel of Christ is the only remedy for the social questions of the day—are they ready to honestly apply this gospel to the social and economic needs of the people? The tenement dwellers are waiting for the Church to answer this question, and many of those who wait are already Christians and members of the Church.

It will not suffice to say that if the working men would accept Christ the labour question would be settled. There are others who need to be saved if this matter is to be adjusted. There is a "spiritual" salvation and there is a "social" salvation. There should be no distinction between the two, the latter coming as a direct re-

sult of the former. But social salvation is largely a matter of education—of "sanctification," to use the word in the sense that salvation is progressive. Most people in the Church have experienced the former, but comparatively few have accepted the latter—working men as well as capitalists. But what is the Church to do concerning these social questions? Is the Church ready to confess that the principles, which Jesus gave and all the power and influence of Christianity, are inadequate in the presence of questions which others outside the Church are facing and honestly trying to answer; or will the Church courageously attack these problems of the city, remaining with the people in their distress, and helping them solve their problems?

Is the gospel offered by the Protestant Church superior to all other moral and religious teaching, or is it simply one religion among many other religions, any one of which, or, at least, most of which, are as good as Protestantism? Or, worse still, is Protestantism inferior to other religious systems, in that, while the people have forsaken the faith of their fathers because they have come to the conclusion that it does not meet their needs, the Protestant Church is now afraid to offer them its gospel because it believes that it is no better than the faith which they have rejected? It is not a question of proselyting the Catholic and the Jew. There are vast numbers of such in city mission fields who are neither "Catholic" nor "Jew" in their religious practices, and never will be. These churches are rapidly losing their grip, especially upon the young people. It would be perfectly legitimate to offer such the gospel of Christ, as the Protestant Church understands it, because no one else has an ecclesiastical claim upon them. It would be vastly better for a dead Protestant to become a live Catholic or Jew, just as it would be a decided uplift for

an indifferent Jew or Catholic to become an earnest Protestant.

By what system of ethics has a church organization the right to appropriate, for its own use elsewhere, property paid for by former members who may either have died or moved away, and which property was intended for the use of the people living in the community? Who has the right to say what the original purchasers would do with the property under the changed conditions? If at least a majority of the present membership, which desires to remove the church, paid for it, there could be no valid objection, so far as this particular point is concerned. But even under such circumstances those who must remain in the neighbourhood should receive a pro-rata share of the property's value. But ordinarily, few, if any, of the original purchasers are identified with the organization at the time when it desires to take the property elsewhere. To be sure, they have a legal right to the property, because they have fallen heir to it and because the property is held by the church corporation and not by the community, but it would be only fair if they should be required to pay something in the nature of an inheritance tax to the community. In practically every case the value of the property has increased since its original purchase—made more valuable by the community which paid the taxes, and *all* the taxes, for churches do not pay *any* taxes. In a very important sense the community has the right of equity in church property, and its disposition should not be left exclusively in the hands of a few church members who presume to act for the dead and the departed.

In view of the entire situation, can the Protestant Church consistently desert the most densely populated sections of our American cities, in the face of the greatest opportunity that has ever come to it in the history of

home missions? The incoming foreigner and the rapidly developing social and economic problems in our great cities will test as never before not only our democratic form of government, but also the efficiency and the sufficiency of the Protestant Church to meet these new conditions.

We talk about "the problem of *the down-town church*," whereas the emphasis should be placed upon "the down-town problem of *the church*." Such a statement of the case suggests that the thing to be considered is not the welfare of a particular church which happens to have been left stranded in the down-town field, but that there must be a consideration of the conditions and principally of the people who live in such a community, the objective being the *people*, and not the church. It also suggests that the situation confronting the church in the down-town district must be the concern of the *whole* Church, and not simply that of the local down-town church. If there is such a thing as Christian unity in the attack upon modern social and religious conditions, it should be manifested in the big cities, where the problems are almost terrific and where no one church can adequately meet them.

The great city mission enterprises of even twenty years ago have been seriously crippled, and in many American cities they have simply passed out of existence. This change has been occasioned by a new situation. It has been brought about largely through recent developments in the social and economic worlds, which have given the masses a new conception of their rights and privileges. It is this growing spirit of democracy among the people that has so seriously affected the old-fashioned mission enterprises. The managers of these institutions have failed to keep abreast of the times, and because of this they have lost their grip. Frankly, the old city mission

is played out. It served its day when a paternalistic Christian philanthropy was in vogue. There are still small groups of working people who may be influenced by such enterprises, but the great masses which have become affected by the modern spirit of self-reliance and independence cannot be controlled by them. It need scarcely be said that this new spirit is a sign of real progress. Working people have come to rely more and more upon their own initiative. They prefer to fight their own battles in their own way. Their methods may not always be right, but the mere fact that they appreciate their responsibility is most encouraging, for this is an earnest of better things for all the people, not only in their economic interests but in moral and religious matters as well.

The situation demands a new approach on the part of the Church. There are some fields in our American cities which demand a strong evangelistic enterprise, but of a manly virile type. This is quite generally accepted, and it is not necessary to enlarge upon its importance, only to add, that if the Church really means business in the matter of evangelism, it should dignify this branch of its work by placing it in the hands of responsible men, who shall be commissioned by the Church itself. It should also be said that many existing down-town churches may become the centres of Christian activities which might revolutionize the life of the community. But there seems to have arisen a situation in our principal cities which demands a broader and more general attack. It requires a movement which takes into account the other forces which are fighting for supremacy in the hearts of the people, and which in themselves have already so largely taken the place of the Church. It is mainly a question of adaptability—of flexibility—on the part of the Church. Under normal circumstances, the success of any movement undertaken by a religious

society among the people in a particular community is manifested by the organization of a church which must become stronger as the years advance, until it finally reaches self-support, meanwhile becoming "a fountain of beneficence" to the people in still other localities.

But this is not the only criterion of success in religious work. There are vast areas of influence which are not shown by statistics—not even the statistics of church membership. This is particularly true in connection with enterprises which are established among people who have a strong prejudice against the Church. After all, it is not of prime importance that there should be organized one more church of a particular denomination with a membership of a few hundred—provided that the work being done is such as would be done by a thoroughgoing Christian institution. This is recognized in the bountiful support of Young Men's and Young Women's Christian Associations, Rescue Missions, Social Settlements and similar enterprises.

The organization of a church among the "backward races" is less difficult in some respects than it is in many of our American cities, because the appeal in the foreign field is a fresh one and has not back of it long years of strong prejudice due to misunderstanding, as is the case with many among whom much of our work in the abandoned city fields must be done. But even in work among the so-called "heathen" the organization of an orthodox church is often long deferred, the point of contact being sought in some other way.

It should also be remembered that the average down-town field presents problems which make a Christian enterprise in such a community of strategic importance, for here are found the great social, physical, economic and religious questions that now confront the American people, and the Church has a distinct responsibility in their solution.

These problems must be viewed in the most comprehensive manner and with the most sympathetic spirit. To do this requires men and women of considerable culture and experience. Such are not usually found among those who now constitute the membership in the average down-town church or mission. Ordinarily, these are least sympathetic in the matter of an adequate solution of the social problem. Their own outlook upon life has been so narrow that they do not ordinarily understand the underlying principles of their own problems, to say nothing about those of their neighbours. Their philosophy of life is usually based upon surface observations. On account of their inability to grasp the real difficulties in conducting a church in a down-town field, a membership consisting exclusively of such persons cannot be depended upon to help bring the work to the highest point of efficiency. Instead, they often prove to be a real handicap. They strenuously oppose any aggressive or radical departure. They desire to conduct a so-called "family church," which is clearly impossible under the circumstances.

If it were feasible to have in connection with such a church a group of strong, broad-minded, educated men and women whose social spirit has been broadly developed, and who would be willing to throw in their lot with the people in such an organization, it would make the task less difficult, but this arrangement seems at present to be too idealistic, on account of the great sacrifice involved. It must be evident, therefore, that the institution to be established in such a community must be different from the ordinary church. It should be a "Fellowship" or a "Forum" or take on some other form of organization, which, however, should be confessedly and distinctly Christian.

While the institutional church has its value in the down-town field, this proposed organization must become

more than that. It should be interested in the larger, more vital problems of the people, giving them a chance to speak their minds concerning them, but it must also help the people secure better living conditions,—it should insist upon justice and righteousness in every relationship of life. It would be a revelation to most working men to know that the Church dares give them a chance to speak their minds, even when they desire to "roast" the Church. The average working man has only one address against the Church. Having gotten rid of the bitter expressions, under Christian auspices, these men rarely repeat the experience. They have learned that the Church is not afraid to be criticized, and such frankness always disarms an enemy.

When such a generally tabooed subject as Socialism is to be discussed—and men will talk about it—it is much better that it should be considered under Christian auspices and with an intelligent, broad-minded chairman in control. Ordinarily, the audience itself will take care of the blatant agitator who may insist upon presenting obnoxious views. Such an institution attracts the leaders among the people. It has an unusual opportunity to educate those who direct the thought and life of the masses. Without committing itself to organized labour, socialism, or any other economic system, the organization may attract and win men and women of all beliefs, because of the fair-mindedness of its leaders.

While the work should be based upon as democratic a spirit as possible, there must be vested in the director or board of management a certain authority and power which would not be possible in a regularly organized church, where the people are practically supreme. The spirit of patronage which is so much in evidence in the average city mission enterprise should be avoided. Somewhere between the mission and the church organiza-

tion there is a form of control which gives the people in the highly specialized down-town enterprise the privilege of limited self-government. This enterprise supported by the Church should serve as a mediator between the classes and the masses, between the estranged labourer and the Church. Here the representatives of both groups should meet and become better acquainted, each having the right to speak out his feelings and his prejudices, so that each may learn the other's view-point. At present, each group meets with kindred spirits, and the discussion with men of their own class results only in greater bitterness and further separation.

Manifestly, an ordinary church organization cannot serve in such a capacity without overcoming almost insuperable obstacles. At any rate, it will take a long time to prove that it has no ulterior motive in inviting the working man to take part in such a discussion or conference. Our city churches are usually "class" institutions, in that they consist either of the rich and those who naturally group themselves with them on account of their taste or peculiar circumstances, or else they are composed exclusively of the people in the tenement districts. There are notable exceptions, to be sure, but ordinarily the church reflects the character of the people in the community, excepting where the older members have moved away, but still worship in the down-town church. In the latter case the church does not ordinarily touch the community life, because those who constitute its membership are not usually sympathetic towards the masses about the church, their hope being that the church will ultimately be removed to the neighbourhood in which they now live. As it is more reasonable to expect the rich and cultured man to attend the enterprise conducted for the benefit of the working man than it is to expect the poor man to attend the rich man's church, such an institution as has been

suggested should be located in a community in which working men live.

In conducting the enterprise under consideration, it will be quite clear that one is getting down to elementary principles, and that what may be right and proper in a full-fledged church organization, under more favourable conditions, may become a real obstacle here. Everything that is not absolutely essential in religion should be omitted, in order that there may be as little as possible of the controversial in the basic work of the institution. But as the enterprise is to be confessedly and aggressively Christian, there should be a distinct effort to bring men to see Christ from the Christian standpoint, for He must become the great motive power back of everything that is attempted.



II

COUNTRY LIFE PROBLEMS

WHILE the problems of the country are very different from those in the city they are at base the same. In the last analysis the solution of the situation in the country must be found in a social and economic program. The economic interpretation of history, of which so much is made by the socialists, is often far-fetched; but any student who will look at the question fairly will see at once that the fundamental basis of the development of mankind has been largely economic and industrial. It has been shown, for example, that the life of primitive man was determined by certain economic factors, as, for instance, the discovery of fire, the invention of pottery, the domestication of animals, and the use of tools. We speak of the stone age, the bronze age, the iron age; we talk of the hunting and the fishing period, the pastoral, the agricultural, and the industrial stages of civilization. The early migrations, the abolition of slavery, the awakening of nations, the American and the French Revolutions, and most of the wars of history, were largely due to economic causes. There is no great political question before the American people to-day which is free from this element. The platforms of national political parties have to do almost entirely with social and economic problems. Nearly every law passed by the legislature, and nearly every governmental enterprise, has its economic aspect—if, indeed, it is not altogether economic in its nature. Other influences there have been which cannot be catalogued

in this manner, for there are elements in human nature which have had more to do with history in its making than any purely mechanical causes, but we cannot get away from the significance of the phase of the subject herein presented. Because this is true the men and the women of the churches must at least study with an open mind the social problems which are so important to the masses of the people both in the city and in the country.

What is the situation with reference to the country life problem? Is the country falling into decay, as is so frequently said? What is to become of the farmer and his children? Society is so dependent upon the soil for its life as well as its living that this question should be seriously considered by the statesmen in political as well as those in religious life. The census returns for 1900 give us most interesting figures with reference to this problem. As has already been pointed out in the previous chapter, while the population of the United States as a whole increased 21.0 per cent. during ten years, the rural population increased 11.2 per cent. The total number of farms in 1900 was 5,737,372, whereas in 1910 there were 6,361,502, an increase of 624,130 or 10.9 per cent.[1]

[1] A "farm" for census purposes is all the land which is directly farmed by one person managing and conducting agricultural operations, either by his own labour alone or with the assistance of members of his household or hired employees. The term "agricultural operations" is used as a general term referring to the work of growing crops, producing other agricultural products, and raising animals, fowls and bees. A "farm" as thus defined may consist of a single tract of land or of a number of separate and distinct tracts, and these several tracts may be held under different tenures, as where one tract is owned by the farmer and another tract is hired by him. Further, when a landowner has one or more tenants, renters, croppers, or managers, the land operated by each is considered a "farm." In applying the foregoing definition of a "farm" for census purposes enumerators were instructed to report as a "farm" any tract of three



STATES: 1850 TO 1910.

	1870	1860	1850
Population - - -	38,558,371	31,443,321	23,191,876
Number of all fa	2,659,985	2,044,077	1,449,073
Land area of the	1,903,337,600	1,903,337,600	1,884,575,680
Land in farms -	407,735,041	407,212,536	293,560,614
Improved land in	188,921,099	163,110,720	113,032,614
Average acreage	153.3	199.2	202.6
Average improved	71.0	79.8	78.0
Per cent of total	21.4	21.4	15.6
Per cent of land	46.3	40.1	38.5
Per cent of total	9.9	8.6	6.0
Value of farm pr	$8,944,857,749	$7,980,493,063	$3,967,343,580
Land and b	7,444,054,462	6,645,045,007	3,271,575,426
Implements	270,913,678	246,118,141	151,587,638
Domestic a	1,229,889,609	1,089,329,915	544,180,516
Average value of	$3,363	$3,904	$2,738
Average value of			
.72	21.94	19.60	13.51
Average value of .02	18.26	16.32	11.14



The 6,361,502 farms contained a total of 878,798,000 acres, of which 478,452,000 are improved.

The land in farms represents somewhat less than one-half (46.2 per cent.) of the total land area of the country, while the improved land represents somewhat over one-half (54.4 per cent.) of the total acreage of land in farms. Improved land thus represents almost exactly one-fourth of the total land area of the country. The average size of a farm is 138.1 acres, of which on the average 72.2 acres are improved.[1]

or more acres used for agricultural purposes, no matter what the value of the products raised upon the land or the amount of labour involved in operating the same in 1909. In addition, they were instructed to report in the same manner all tracts containing less than three acres which either produced at least $250 worth of farm products in the year 1909 or on which the continuous services of at least one person were expended.

[1] Land in farms is divided by the 1910 census into (1) improved land, (2) woodland, and (3) all other unimproved land. The same classification was followed in 1880. At former censuses, except that of 1880, farm land was divided into improved land and unimproved land, woodland being included with unimproved land. *Improved land* includes all land regularly tilled or mowed, land pastured and cropped in rotation, land lying fallow, land in gardens, orchards, vineyards, and nurseries, and land occupied by farm buildings. *Woodland* includes all land covered with natural or planted forest trees which produce, or later may produce, fire-wood or other forest products. *All other unimproved land* includes brush land, rough or stony land, swamp land, and any other land which is not improved or in forest. It should be noted, however, in this connection that the census classification of farm land as "improved land," "woodland," and "other unimproved land" is one not always easy for the farmers or enumerators to make, owing to the fact that the farmers sometimes use these terms with different meanings from those assigned to them by the Bureau of the Census. There is evidence that the same kind of land has at certain times and places been reported as "improved land" and at other times and places as "unimproved land," rendering these classifications less accurate than the report of total farm acreage and value.

FARMS, FARM LAND, AND FARM PROPERTY OF THE UNITED STATES

	1910 (April 15)	1900 (June 1)	Increase[1] Amount	Increase[1] Per Cent.
Population	91,972,266	75,994,575	15,977,691	21.0
Urban Population[2]	42,623,383	31,609,645	11,013,738	34.8
Rural Population[3]	49,348,883	44,384,930	4,963,953	11.2
Number of all Farms	6,361,502	5,737,372	624,130	10.9
Land area of the country acres	1,903,289,600	1,903,461,760	–172,160	. . .
Land in farms acres	878,798,325	838,591,774	40,206,551	4.8
Improved land in farms acres	478,451,750	414,498,487	63,953,263	15.4
Average acreage per farm	138.1	146.2	–8.1	–5.5
Average improved acreage per farm	75.2	72.2	3.0	4.2
Per Cent. of total land area in farms	46.2	44.1		. . .
Per Cent. of land in farms improved	54.4	49.4		. . .
Per Cent. of total land area improved	25.1	21.8		. . .
Value of Farm Property, Total	$40,991,449,090	$20,439,901,164	$20,551,547,926	100.5
Land	28,475,674,169	13,058,007,995	15,417,666,174	118.1
Buildings	6,325,451,528	3,556,639,496	2,768,812,032	77.8
Implements and Machinery	1,265,149,783	749,775,970	515,373,813	68.7
Domestic animals, poultry, bees	4,925,173,610	3,075,477,703	1,849,695,907	60.1
Average value of all property per farm	$6,444	$3,563	$2,881	80.9
Average value of all property per acre of land in farms	46.64	24.37	22.27	91.4
Average value of land per acre	32.40	15.57	16.83	108.1

[1] A minus sign (–) denotes decrease.

[2] Population of incorporated places having, in 1910, 2,500 or more inhabitants. The figure for 1900 does not represent the urban population according to that census but is the population in that year of the territory classified as urban in 1910.

[3] Total, exclusive of urban. (See note 2.)

The total value of farm property in 1910 was $40,991,449,090, of which over two-thirds represents the value of land, about one-sixth the value of buildings, and about another one-sixth the combined value of implements and machinery and of all live stock. The value of farm property as a whole increased 100.5 per cent. in ten years, but the greater part of this extraordinary increase has been in farm land, the value of which increased not less than 118.1 per cent.; implements and machinery increased 68.7 per cent., and domestic animals, etc., increased 60.1 per cent. The average size of a farm decreased from 146.2 per cent. acres in 1900 to 138.1 per cent. acres in 1910, but the average acreage of improved land per farm was somewhat greater in the later year than in the earlier, although, as indicated in the foot-note with reference to land in farms, this increase in the proportion of farm land improved may be partly due to differences of interpretation as to what constitutes improved land.

It is profitable to glance for a moment at the average number of acres to a farm reported by the various censuses. In 1850 the average number of acres per farm was 202.6; in 1860, 199.2 per cent.; in 1870, 153.3 per cent.; in 1880, 133.7 per cent.; in 1890, 136.5 per cent.; in 1900, 146.2 per cent.; in 1910, 138.1 per cent. The per cent. of farm land improved increased from 38.5 in 1850 to 54.4 per cent. in 1910. The decrease in the size of farms from 202.5 per cent. acres in 1850 to 133.7 per cent. acres in 1880 was due in part to the breaking up of plantations in the South. From 1880 to 1900, on account of the inclusion of large ranches of land which had formerly been free public domain, the average size of farms increased somewhat, reaching 146.2 in 1900, since which time it has again decreased on account of the breaking up of ranches and the further sub-division of plantations in the South.

The average acreage of improved land per farm has been comparatively stationary from census to census; it was seventy-eight acres in 1850, and 75.2 per cent. acres in 1910. The greatest increase in the number of farms and also in the improved farm acreage took place in the decade of 1870 to 1880, but the greatest increase in the total farm crop was in the decade of 1890 to 1900, and by far the greatest increase in the value of farm property was in the last decade, that is, from 1900 to 1910.

Comparison of the two thirty year periods shows that while from 1850 to 1880 the agricultural industry more than kept pace with the population, it has, on the whole, failed to do so since 1880. The population increased 116.3 per cent. between 1850 and 1880, and improved farm land increased 151.9 per cent., but from 1880 to 1910 the population increased 83.4 per cent., and improved farm land only 68.0 per cent. The most conspicuous feature shown in the United States census is the movement of agriculture towards the West. New England has actually less land in farms at present than it had in 1850, although the population is much greater. The acreage of farm land and of improved land in the Middle Atlantic division reached its maximum in 1880, and has since declined.

Our study of the census figures will not be complete without including the value of the crops raised. In the matter of cereals alone the increase of the acreage was 3.5 per cent. from 1899 to 1909. The increase in the number of bushels during the same period was 1.7 per cent. But the increase in the value of this product was 79.8 per cent. The total value of the cereal crop of 1909 was $2,665,539,714. If one were to add the value of hay, forage, potatoes, sweet potatoes and yams, tobacco and cotton, the total value of these crops in 1909 would amount to $4,449,330,000. The crops here under consideration

	Acreage			
	1909	1899	Increase [1]	
			Amount	Per Cent.
Cereals, Total	191,395,963	184,982,220	6,413,743	3.5
Corn	98,382,665	94,913,673	3,468,992	3.7
Wheat	44,262,592	52,588,574	-8,325,982	-15.8
Oats	35,159,441	29,539,698	5,619,743	19.0
Barley	7,698,706	4,470,196	3,228,510	72.2
Rye	2,195,561	2,054,292	141,269	6.9
Buckwheat	878,048	807,060	70,988	8.8
Kafir Corn	1,635,153	266,513	1,368,640	513.5
Emmer and spelt	573,622		573,622	
Rough Rice	610,175	342,214	267,961	78.3
Hay and forage	72,280,776	61,691,069	10,589,707	17.2
Potatoes	3,668,855	2,938,778	730,077	24.8
Sweet Potatoes and Yams	641,255	537,312	103,943	19.3
Tobacco	1,294,911	1,101,460	193,451	17.6
Cotton	32,043,838	24,275,101	7,768,737	32.0

[1] A minus sign (–) denotes decrease.

	Production			
	1909	1899	Increase [1]	
			Amount	Per Cent.
	Bushels	*Bushels*	*Bushels*	
Cereals, Total	4,512,564,465	4,438,857,013	73,707,452	1.7
Corn	2,552,189,630	2,666,324,370	-114,134,740	-4.3
Wheat	683,379,259	658,534,252	24,845,007	3.8
Oats	1,007,142,980	943,389,375	63,753,605	6.8
Barley	173,344,212	119,634,877	53,709,335	44.9
Rye	29,520,457	25,568,625	3,951,832	15.5
Buckwheat	14,849,332	11,233,515	3,615,817	32.2
Kafir Corn	17,597,305	5,169,113	12,428,192	240.4
Emmer and spelt	12,702,710		12,702,710	
Rough Rice	21,838,580	9,002,886	12,835,694	142.6
	Tons	*Tons*	*Tons*	
Hay and forage	97,453,735	79,251,562	18,202,173	23.0
	Bushels	*Bushels*	*Bushels*	
Potatoes	389,194,965	273,318,167	115,876,798	42.4
Sweet Potatoes and Yams	59,232,070	42,517,412	16,714,658	39.3
	Pounds	*Pounds*	*Pounds*	
Tobacco	1,055,764,806	868,112,865	187,651,941	21.6
	Bales [2]	*Bales* [2]	*Bales* [2]	
Cotton	10,649,268	9,534,707	1,114,561	11.7

[1] A minus sign (-) denotes decrease. [2] Running Bales.

	Value			
	1909	1899	Increase	
			Amount	Per Cent.
Cereals, Total	$2,665,539,714	$1,482,603,049	$1,182,936,665	79.8
Corn	1,438,553,919	828,192,388	610,361,531	73.7
Wheat	657,656,801	369,945,320	287,711,481	77.8
Oats	414,697,422	217,098,584	197,598,838	91.0
Barley	92,458,571	41,631,762	50,826,809	122.1
Rye	20,421,812	12,290,540	8,131,272	66.2
Buckwheat	9,330,592	5,747,853	3,582,739	62.3
Kafir Corn	10,816,940	1,367,040	9,449,900	691.3
Emmer and spelt	5,584,050		5,584,050	
Rough Rice	16,019,607	6,329,562	9,690,045	153.1
Hay and forage	824,004,877	484,254,703	339,750,174	70.2
Potatoes	166,423,910	98,380,110	68,043,800	69.2
Sweet Potatoes and Yams	35,429,176	19,869,840	15,559,336	78.3
Tobacco	104,302,856	56,987,902	47,314,954	83.0
Cotton	703,619,303	323,758,171	379,861,132	117.3

were raised upon 301,325,598 acres, occupying slightly more than one-third of all the land in farms and somewhat more than three-fifths of the farm land which was improved. Upon the face of it, therefore, the farmer is prospering, although the matter of his efficiency may be seriously questioned. It is steadfastly claimed that while the crops have increased so greatly in value the farmer is not receiving his just share of the profit of the soil. Meanwhile the price of his land has gone up, and, naturally, his taxes have been greatly increased.

Therefore, to make farming pay is not merely a question of raising more produce; it is a question of proper distribution of the profit. The farmer's risks are greater than those of the merchant, who is fairly sure of returns on the capital invested. But the farmer is dependent upon the middleman, who, by the way, is to-day receiving the condemnation of both the producer and the consumer. Everybody recognizes the value of the services of the middleman, but it is an open question as to the amount of the profit which he should receive, although many farmers have gone beyond this stage of the discussion, and are seriously considering the matter of organizing to put the middleman out of business. But the solution of this problem must not be left to the farmer alone. The consumer must have an important part in this controversy; indeed, the government itself should intervene and assist in the solution of this question.

It is rather significant that the decrease or slow increase in the rural population throughout large areas of the United States is in no sense due to lack of agricultural prosperity. On the contrary, in most of the states showing a decrease or only a very slight increase in rural population throughout the past decade, there has been a remarkable increase in the value of farm property. In the table on page 47 will be found a list of twenty-two states

State	Per Cent. of Increase[1] in Rural Population, 1900–1910	Per Cent. of Increase in Average Value of Farm Land Per Acre
Maine	1.7	75.4
New Hampshire	–5.4	39.4
Vermont	–4.2	29.1
Massachusetts	2.2	32.8
Rhode Island	6.4	14.9
Connecticut	0.8	45.6
New York	0.6	32.0
Ohio	1.3	59.9
Indiana	–5.1	96.0
Illinois	0.3	105.8
Michigan	2.0	34.7
Wisconsin	5.7	62.1
Minnesota	7.7	72.8
Iowa	–7.2	127.2
Missouri	–3.5	104.3
Nebraska	9.6	156.9
Kansas	7.3	177.6
Delaware	6.3	50.9
Maryland	7.1	38.8
Virginia	5.7	100.8
Kentucky	4.2	64.9
Tennessee	3.5	86.6

[1] A minus sign (–) denotes decrease.

with little or no increase in rural population. It will be noted that the percentage changes in rural population as compared with the percentage changes in the average value of farm land per acre indicates a decided gain in the value of farm property.

The fact that so many boys and girls leave the farm is often greatly deplored, but does it necessarily follow that because a boy was born on a farm he must of necessity become a farmer? It may be that he was destined to become a poet or musician, a blacksmith or an engineer. He may have none of the qualifications which would fit him to become a farmer. On the other hand, there are many boys who are born in the city who by nature are agriculturists. At any rate, their tastes run in that direction, and with very little encouragement they may become expert farmers. While the matter of environment has a great deal to do with the future of the boy, he should be given free play in the question of his life's vocation. As already indicated, the country problem grows out of economic conditions. If a boy raised on the farm can make a better living in the city, he will move to the more congested centres. However, the father may not be able to leave as freely as the son, thus, frequently, some men who can do better in the town than on the farms will remain on the land.

It is sometimes said that the town has sifted out the weaker members of the community, and that they are carried into the city and finally sink in the whirlpool of the slum. It would be rather difficult to substantiate this statement, for it is undoubtedly true that the strongest men in the city have come from the country. At a recent conference of about one hundred ministers it was revealed that all but two were born and raised in the country. The country may be contributing its weaker element to the city, but it is also giving its strongest men and women to the town.

Often when there is a decline in rural populations in some regions there really has developed a greater efficiency on the farm. This is the natural working out of an inevitable law. There will continue to be an exodus from the farm to the city until we strike the basis which will naturally leave enough people in the country to till the farms that need to be cultivated. As a matter of fact,—as Luther Bailey points out in "The Country Life Movement,"—the real problem before the American people is how to make the country population most effective, not how to increase this population. The men who are living on the farms, but who are not farmers in any sense of the word, should go to the town or the city, while those who do remain should be made most efficient in carrying on their occupation. Neither is it a question of cultivating every bit of available land. It is really a matter of employing the best methods upon the least amount of land possible. We have scarcely begun to utilize the best methods of agricultural efficiency, as is indicated by the figures showing farm production.

The fact that farms have been abandoned in New England means, in many cases, that those who formerly occupied them have moved to regions where the soil is more productive, and where for the same amount of effort expended a larger harvest may be secured. The same thing happens in the city. Sometimes entire neighbourhoods are abandoned by certain business enterprises because better facilities have been offered them in other sections of the town. The portions of the city formerly occupied will no doubt be utilized in due time for other purposes. Just so with the farm land which has been temporarily given up. Sometimes these farms have been abandoned because expert farmers were unable to make adequate livings upon them. It is not to be presumed in such cases that inexperienced men from the city, or im-

migrants, who are unfamiliar with agricultural life, can succeed where those who are more expert have perceptibly failed.

In 1900 35.3 per cent. of the farms in the United States were tenant farms. In 1910, the proportion had arisen to 37.1 per cent. In thirty years tenant farms in the South Central Division—which includes Kentucky, Tennessee, Alabama, Mississippi, Arkansas, Louisiana, Oklahoma and Texas—have increased from 36.2 per cent. to 51.7 per cent., although in many large districts the proportion of tenant operated farms runs from 60.0 to 80.0 per cent., and this is by no means limited to the negroes. In 1880 Texas had 65,468 tenant farms, which comprised 37.6 per cent. of all the farms in the state. In 1910 the number had increased to 219,575, which included 53.0 per cent. of all the farms in the state. During the same period land values in Texas had arisen 204 per cent. It is noteworthy that wherever land has gone to the highest average figures we find the highest percentage of tenants farming the fields. In the southern states indicated there are over 500,000 farm renters, and in Texas —which is known as the "white man's state"—only 23.0 per cent. of the tenants are negroes. From the economic standpoint, therefore, the white man is no better off than his black competitor. Here is one of the most important problems in country life.

The tenant farmer, whose lease usually runs only for a single year, is not interested in keeping up the standard of efficiency upon the farm. He robs the soil and does not keep the buildings in repair. An owner usually finds it cheaper to rent than to till the ground. He can make more money living in the town than he can by running the farm, but some day there will be a reckoning, and the entire country will pay the cost. Unquestionably the country districts are already suffering be-

cause of the exodus of the home-owning class. The small towns, on the other hand, have not been greatly benefited by the addition of the retired farmer, for often he is close-fisted, narrow in his outlook, and not particularly interested in the welfare of the town. It is his object to keep down his taxes and to keep up his rates of interest.

Meanwhile there is a steady growth of discontent among the tenant farmers who are replacing the stronger type of owner who formerly occupied the land. Actually a "class-conscious" revolution is developing among them. This is particularly true in the South, where a strong farmers' labour union has been organized. This organization employs about ten men who are continually in the field organizing locals. It is said that there is now a membership of 25,000. There may be decided differences of opinion among these men as to methods, but of this they are quite sure: First, that they are suffering many wrongs from which they cannot find relief from the landlords; and, second, that they have lost all hope of becoming home-owners under the present social conditions. They are determined that there shall be a radical change in the system which now controls them. They have declared for the abolition of the private ownership of land and the establishment of a nationalized system of ownership and control. Their organization has introduced the land question into state politics, and in a short time they will undoubtedly hold the balance of power. Socialistic papers are being read among them, and what the final outcome will be no one dares prophesy.

The farmer will succeed only as he depends upon the scientist for the working out of his farm problems. This is coming more and more to be the case, for no class of workers receives more scientific information through the government and through the schools than does the farmer. There is scarcely a factor of his work but that he may

find for it a careful analysis of the entire situation, with remedies which have been tried and proved, and which he may work out successfully. The farmer will succeed as he learns the value of coöperation. Perhaps this will be one of the most difficult lessons to learn, for the American farmer is a strong individualist. His life has been lived alone. He has fought his battles alone. But this is the day of socialized effort, therefore the solidarity of the farmer must be more highly developed.

Theodore Roosevelt's Country Life Commission brought to the front the chief problems which face the working farmer. This Commission was one of exploration rather than of organization. It did not attempt a complete analysis of the situation; it simply sought to place the entire problem before the people. It recommended that there be made "an exhaustive study or survey of all the conditions that surround the business of farming and the people who live in the country, in order to take stock of our resources and to supply the farmer with local knowledge." It suggested that Congress provide some means or agency for the guidance of public opinion towards the development of a real rural society that shall rest directly on the land. It also recommended that there be held a local, state, or even national conference on rural progress, designed to unite the interests of education, organization and religion into one forward movement for the rebuilding of country life. It is significant that the Commission did not discuss the "back-to-the-land" movement.

Luther H. Bailey points out that "the country life movement" must be sharply distinguished from the present popular "back-to-the-land" agitation. The latter is primarily a city or town impulse, expressing the desire of the townspeople to escape, or of cities to find relief, or of real estate dealers to sell land; and in part it

is the result of the doubtful propaganda to decrease the cost of living by sending more persons to the land on the mostly mistaken assumption that more products will thereby be secured for the world's markets. The movement of city men to the country offers no solution of country problems. Usually it offers only a solution of the city problem, and how a city man may find the most enjoyment for his leisure hours and his vacation. In the last analysis the country must solve its own problems. The movement to send the incompetent to the country is a modern one. The country does not need him any more than does the city, and he can do no better in the field than he can in the town. It has been pointed out that the labour that the city can supply with profit to the country districts is the very labour that is good for the city to keep.

Careful students of the problem insist that the present back-to-the-farm movement is for the most part unscientific and unsound as a corrective of social ills. Farming is more and more becoming a science requiring trained workers. It is no longer a poor man's business. It requires capital to equip and run a farm, as well as to buy it, just as is the case in any other business.

One of the most important aspects of country life is that of the reclamation of land through the process of irrigation. This system will do much to socialize country life because it brings men together for mutual purposes. Through this method vast areas are being reclaimed. But very much more land will be reclaimed by the removal of water than by the addition of water. Great areas, especially in the South, need to be drained in order to make them most profitable. The eastern states have many such territories. New York is still nearly half in woods and swamps and wastes, but practically all of it is useable. New York is undeveloped country

Section	Per Cent. of United States Totals					
	Number of Farms		All Land in Farms		Improved Land in Farms	
	1910	1900	1910	1900	1910	1900
United States	100.0	100.0	100.0	100.0	100.0	100.0
The North	45.4	50.1	47.1	45.6	60.6	63.0
The South	48.7	45.7	40.3	43.2	31.5	30.4
The West	5.9	4.2	12.6	11.2	7.9	6.6
East of the Mississippi	61.9	64.1	41.7	43.8	45.6	51.1
West of the Mississippi . . .	38.1	35.9	58.3	56.2	54.4	48.9

Section	Per Cent. Land in Farms of Total Land Area		Per Cent. of Farm Land Improved		Per Cent. of Total Land Area Improved	
	1910	1900	1910	1900	1910	1900
United States	46.2	44.1	54.4	49.4	25.1	21.8
The North	70.4	65.1	70.1	68.3	49.3	44.5
The South	63.1	64.4	42.5	34.8	26.8	22.4
The West	14.7	12.4	34.2	29.0	5.0	3.6
East of the Mississippi	66.8	67.1	59.5	57.7	39.8	38.7
West of the Mississippi	37.8	34.8	50.8	43.0	19.2	14.9

Section	Per Cent. of United States Totals					
	Number of Farms		All Land in Farms		Improved Land in Farms	
	1910	1900	1910	1900	1910	1900
United States	100.0	100.0	100.0	100.0	100.0	100.0
The North	45.4	50.1	47.1	45.6	60.6	63.0
The South	48.7	45.7	40.3	43.2	31.5	30.4
The West	5.9	4.2	12.6	11.2	7.9	6.6
East of the Mississippi	61.9	64.1	41.7	43.8	45.6	51.1
West of the Mississippi . . .	38.1	35.9	58.3	56.2	54.4	48.9

Section	Per Cent. Land in Farms of Total Land Area		Per Cent. of Farm Land Improved		Per Cent. of Total Land Area Improved	
	1910	1900	1910	1900	1910	1900
United States	46.2	44.1	54.4	49.4	25.1	21.8
The North	70.4	65.1	70.1	68.3	49.3	44.5
The South	63.1	64.4	42.5	34.8	26.8	22.4
The West	14.7	12.4	34.2	29.0	5.0	3.6
East of the Mississippi	66.8	67.1	59.5	57.7	39.8	38.7
West of the Mississippi	37.8	34.8	50.8	43.0	19.2	14.9



Section	Average Acres of Land Per Farm		Average Improved Acres Per Farm	
	1910	1900	1910	1900
United States	138.1	146.2	75.2	72.2
The North	143.0	133.2	100.3	90.9
The South	114.4	138.2	48.6	48.1
The West	296.9	386.1	101.7	111.8
East of the Mississippi	93.0	99.8	55.4	57.6
West of the Mississippi	211.3	229.0	107.4	98.4

Section	Average Value of All Farm Property Per Acre			
	1910	1900	Increase	
			Amount	Per Cent.
United States	$46.64	$24.37	$22.27	91.4
The North	66.46	37.77	28.69	76.0
The South	25.31	11.79	13.52	114.7
The West	40.93	18.28	22.65	123.9
East of the Mississippi	52.11	30.72	21.39	69.6
West of the Mississippi	42.74	19.43	23.31	120.0



agriculturally, and the same is true of many sections of New England and Pennsylvania. Other sections of the country should be employed for the purpose of forest planting. "Dry farming" has in it many possibilities, but principally the average farm needs to be worked upon a more scientific basis. In this lies the hope of the ordinary farmer.

What an opportunity there is here for the development not only of the land, but of strong moral character. In the conquering of the soil we may find a moral equivalent of war, and we have scarcely begun this conquest of the earth. The farmer, of all men, has abundant opportunity of developing the religious life. Indeed, the work of the farmer is largely religious, just as it is true to a lesser degree of every working man. It is no wonder that the strongest men in America have come from the farm, where soul and mind have grown as well as body.

"Farming will attract folk with the feeling of mastery in them, even more in the future than in the past, because the hopelessness, blind resignation, and fatalism will be taken out of it. Those who are not masterful enough cannot conquer a farm. The man weighing one hundred and fifty pounds who is afraid of a San José bug would better go to the city where he can find some one to help him fight his battles. The farmer will learn how to adapt his scheme to nature, and how to conquer the things that are conquerable, and this should make it worth his while to be a farmer."

There should be developed in the country special courses of instruction for those who are to remain on the farm. There should be demonstration farms and field laboratories. The government or some other agency should provide experts who may serve in the communities as pastors of agriculture, as has been suggested by Bailey.

One of the weaknesses on the farm is the growing tendency to break up the family life. One by one the members of the family leave and go to the city, often crippling those who remain at home. It is next to impossible to successfully run a farm without family relationships. The farm must become one's life as well as one's living. This is why the woman on the farm is so important a factor. She should be given every opportunity to develop her part of the enterprise. Usually she has few modern improvements with which to do her work. More thought is given to the welfare of the farm-hand than to that of the farmer's wife. There should be more labour-saving devices for the house as well as for the barn. Community coöperation in the country will in the future save household labour. This has already been manifested in the matter of neighbourhood creameries. After the farmer's wife has better facilities in the home she will be in a better position to take a greater interest in the welfare of the community, in the development of the public school, and in the enlargement of the work of the Church. Her own life will be enriched as she is relieved from the humdrum of every-day affairs. A pathetic aspect of country life is the large amount of insanity among farmers' wives. This is mainly due to the awful monotony of their lives and the narrowness of their outlook.

One of the finest things about the life of the farmer is his opportunity as an American citizen. He will never become a peasant as do many of the European farmers. He may be poor, but he has his rights of citizenship. He may not have the best kind of education, but he is improving all the while, and he is unquestionably rising in spite of all the handicaps of tenantry and disproportion of income. As the education of the farmer increases, and as his opportunities develop, he will be more and more

inclined to remain permanently on the farm rather than move to the city. There will be a stronger community life through practical coöperation. While the schoolhouse, the grange hall, the town hall and the library will become important features in this respect, the Church itself will become of prime importance.

The Country Life Commission stated in its report:

"Any consideration of the problem of rural life that leaves out of account the function and the possibilities of the Church, and of related institutions, would be grossly inadequate. This is not because in the last analysis the country-life problem is a moral problem, or that in the best development of the individual the great motives and results are religious and spiritual, but because from the pure sociological point of view the Church is fundamentally a necessary institution in country life. In a peculiar way the Church is intimately related to the agricultural industry. The work and the life of the farm are closely bound together, and the institutions of the country react on that life and on one another more intimately than they do in the city. This gives the rural Church a position of peculiar difficulty and one of unequalled opportunity. The time has arrived when the Church must take a larger leadership, both as an institution and through its pastors, in the social reorganization of rural life.

"The great spiritual needs of the country community just at present are higher personal and community ideals. Rural people need to have an inspiration for the highest possible development of the community. There must be an ambition on the part of the people themselves constantly to progress in all of those things which make the community life wholesome, satisfying, educative and complete. There must be a desire to develop a permanent environment for the country boy and girl of which they will become passionately fond. As a pure matter of education the countryman must learn to love the country and to have an intellectual appreciation of it. More than this, the spiritual nature of the individual must be kept thoroughly alive. His personal ideals of conduct

and ambition must be cultivated. Of course the Church has an indispensable function as a conservator of morals. But from the social point of view, it is to hold aloft the torch of personal and community idealism. It must be a leader in the attempt to idealize country life."

Increasingly important is the problem of recreation. It is the lack of directed recreation which is responsible for much of the immorality which exists in the country. As Luther H. Gulick has well said:

"Play is the pursuit of ideals. When released from the daily work, the mill we have to tread in order to live, then we strive to become what we would be if we could. When we are free we pursue those ideals which indicate and create character. If they lead us towards wholesome things,—literature, music, art, debate, golf, tennis, horseback riding, and all of the other things that are wholesome and good,—then our lives are rounded out, balanced and significant. If education is 'equipping for life' then it ought to be divided into two parts, equipment for work, and equipment for play. If education is bound to provide us with luxuries of the body, it ought also at least to furnish us with the necessities of the soul. It must tell us, not only how to get the most out of the working hours, but also how to spend most profitably and joyously the hours that remain."

The Church must provide in some way a modern equivalent for the old-fashioned husking bees, quiltings, and singing classes. The young men and women must have opportunity for unconstrained intercourse free from self-consciousness and artificiality. Whether or not it is right for the Church to take away the theatre, the dance, or the card party, we need not discuss at this point, but it surely must provide something of a substitute, which substitute must not be merely a religious or intellectual one like a prayer-meeting or the literary society, but a genuine social equivalent.

It requires special training to lead in such work. Unfortunately the average minister is not equipped for such service; not because he may not be, but simply because he has not been trained to do it. The average country church does not give its minister a fair chance. Often it assumes that he is rather inferior because he accepts a country charge, and then it humiliates him by declining to give him a living salary. The marvel of it is that the minister has done so well in view of his embarrassing financial difficulties. He receives less than is paid a fairly good mechanic in the city. He should have enough salary to keep a horse, to buy new books, and to educate his children in addition to laying something aside for old age. One can scarcely imagine a more humiliating situation than a minister who has given his life to preaching the Gospel, and at the end of his period of activity becoming dependent with his refined and gentle wife on the meagre allowance of the average ministerial fund. The minister should be given an opportunity to travel to his denominational Association or Conference. Farmers are becoming more and more prosperous, but the salary of the minister remains practically stationary in spite of the increased cost of living. If it is the business of the Church to stand out in the community as the strongest socializing and spiritualizing force, the man who is to become responsible for the direction of the Church and of its workers should be permitted to stand up like a real man, living in the community without any apology for his position or for his work. The minister in the country community should be its first citizen. Normally he may become such if he has a vision of the possibilities and the opportunities of the modern church.

Next to the Church comes the School. The Country Life Commission recommended:

"New kinds of schools in the country which shall teach the children as much outdoors as indoors, and perhaps more, so that they will prepare for country life, and not, as at present, mainly for life in town."

As is the case with the minister, so with the average teacher—not enough salary is paid to maintain a self-respecting man or woman. One-half of the entire school population of the United States attends the rural schools, and at least ninety-five per cent. of these children never get beyond the district school. There are many excellent district schools and many excellent teachers, but one who knows the facts will not deny that the majority of the rural schools are badly equipped and the vast majority of the teachers are lacking in both academic and social training. There should be more adequate supervision of the schools in the open country. The city school has a decided advantage over the country school in this respect. The city superintendent, finding a new recruit who is awkward, will give proper supervision. The country teacher has almost none of this assistance. The supervising officer is a county superintendent who is employed at a salary which assumes that he will devote only a portion of his time to this work, and he becomes responsible for a territory which makes it impossible for him to visit the schools more than once a year.

More money must be spent to provide and maintain the rural school. We are now spending twice as much on the city child's education as we spend on the rural child's. The figures are all in favour of the city school. Unless the farmers themselves awake to their responsibility in these matters rural schools will never reach the standards demanded by twentieth century life. The day has gone by when in most country towns the "little red schoolhouse," with its miserable appointments and its inadequate equipment, can longer be excused. There are

many single-room schoolhouses which are doing excellent service, and it is quite possible, with the right kind of teacher, to maintain a fairly high standard of efficiency, but in order to do the best work there should be a consolidation of the schools in a number of the districts. Thus weak schools will be eliminated, and it will be possible to maintain graded schools which will meet the situation.

Often more attention is given to buildings which shelter the farmer's horses than those which shelter his children during the time that they are receiving their training for their life's work. If the leaders in rural life could but realize it, their greatest hope is in the boys and the girls of the farm, for salvation, if it comes to the country, must come from within itself. This doctrine will probably be accepted by the average farmer, for he resents leadership from without. But he must demonstrate that he is himself equal to the situation, by giving proper attention to the training of the children in the rural community. In this connection we need to again emphasize the importance of the Church. The average country church is too narrow in its conception of its ministry to the children. It is not made attractive enough to them. It is too stiff and formal. Church buildings in the country should be erected with the children and young people in mind, for the church should become the social centre of the young people in the community. The churches might well unite in their care for those who are soon to become the leaders of the local life.

In the last analysis the problems of country life will have their solution in an efficient leadership. This leadership must be found first of all in the farmer himself, especially that farmer who has children of his own to consider. Also must the farmer's wife take her place in directing the life of the community. As already

intimated, the minister should become a leader in the life of the country. To do this successfully he must know the needs of the community, and he must be familiar with the terms in which the community thinks. But more and more is it becoming evident that the country life movement needs leadership of a new kind. This leadership will not be confined to the social life of the people, although it will include it. Many new problems are bound to arise, especially with the development of scientific agriculture. A group of experts will be developed who will minister to life in the country. The coöperative movements will demand expert leadership. There must be housekeeping experts or supervisors. New business groups will be inaugurated in agricultural regions, and there will be many new types of organizations. The farmer will learn to realize, as the city man has long since realized, that it will pay him to employ the most expert service obtainable, even though it will cost him much more than he pays his farm-hand or the expert mechanic who is occasionally called in. When this time arrives, many of the young people who are to-day leaving the farm because it does not at present offer them an opportunity to work out the talents which God has given them, will remain in the country to render it service of another kind.

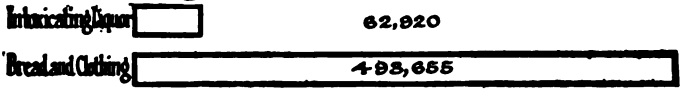
ECONOMIC ASPECTS OF THE LIQUOR PROBLEM

The United States spent in one year

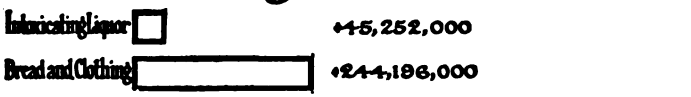
for INTOXICATING LIQUOR $1,800,000,000

for BREAD and CLOTHING 1,800,000,000

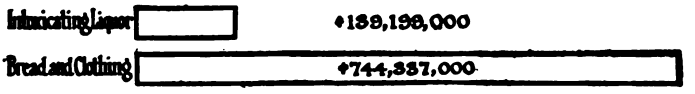
Wage Earners Employed



Wages Paid



Cost of Raw Materials



If the money spent for Intoxicating Liquor had been spent for Bread and Clothing it would have employed about seven times as many workers. What becomes of the argument that there will be a labor panic if the liquor industry is destroyed?

III

ECONOMIC ASPECTS OF THE LIQUOR QUESTION

TWENTY-FIVE per cent. of the poverty of the United States may be traced directly or indirectly to the use of intoxicating liquor; about 50.0 per cent. of crime is referred to intemperance as one cause, and in 31.0 per cent. it appears as a first cause. This conclusion was arrived at after a careful study covering 13,402 convicts in seventeen prisons and reformatories scattered throughout twelve states.[1] In Manchester, England, it was found that 51.0 per cent. of the cases of poverty inquired into were partly or wholly due to drink. Even the most indifferent must be struck by the remark of John Burns, President of the Local Government Board, that one of the Poor Law Medical officers in London had stated to him that out of one hundred thousand paupers who had passed through his hands in five years only twenty were total abstainers.

Alcohol lowers the power of efficiency. It is no sin to have no brains, but it is a sin to have brains and not to use them, or to spoil them for use. Sir Frederick Treves, who was with the Relief Column which moved on Ladysmith, testifies:

"In that column of some thirty thousand men the first who dropped out were not the tall men, or the short men,

[1] "The Liquor Problem"—The Committee of Fifty, p. 122.

or the big men, or the little men, but the drinkers, and they dropped out as clearly as if they had been labelled."

The principal railroads of the United States not only demand that their employees shall not drink while on duty, but they insist that their employees shall not enter a saloon when off duty.

Alcohol not only lowers the power of efficiency, but it lowers the power of resistance to disease. There is a popular belief that alcohol renders a person exposed to infection less likely to take the disease, but it has been clearly demonstrated by the most famous physicians that alcohol, even in moderate doses, diminishes the body's power of resistance to disease. In the Indian army in 1905, taking the average of seven regiments in different stations in India, the proportion of admittance to hospitals among the drinkers was 92.0 per cent., and among the abstainers only 49.0 per cent. In a study of 20,192 hospital cases of tuberculosis the following is given as the causes:

Alcoholism	1,229
Insufficient air, etc.	650
Privation	82
Probable heredity	90
Contagion	482[1]

In spite of the testimony against the liquor traffic from all classes of men who have studied the question from the social and scientific standpoint, there has been a great increase in the consumption of liquor. The following table has been prepared in order to show in detail the per capita consumption of distilled

[1] *American Issue*, January, 1911.

spirits and wines and all malt liquors from 1850 to 1911 :

	Distilled Spirits Gallons	*Wines* Gallons	*Malt Liquors* Gallons	*All Liquors and Wines* Gallons
1850	2.24	.27	1.58	4.08
1860	2.86	.34	3.22	6.43
1870	2.07	.32	5.31	7.70
1871–80	1.39	.47	6.93	8.79
1881–90	1.34	.48	11.38	13.21
1891	1.43	.46	14.84	16.72
1892	1.49	.43	15.20	17.13
1893	1.52	.48	16.19	18.20
1894	1.34	.32	15.32	16.98
1895	1.14	.30	15.13	16.57
1896	1.01	.27	15.85	17.12
1897	1.02	.53	14.94	16.50
1898	1.12	.28	15.96	17.37
1899	1.18	.35	15.30	16.82
1900	1.28	.39	16.09	17.76
1901	1.31	.36	15.98	17.65
1902	1.34	.61	17.18	19.14
1903	1.43	.47	17.67	19.57
1904	1.45	.52	17.91	19.87
1905	1.42	.41	18.02	19.85
1906	1.47	.53	19.54	21.55
1907	1.58	.65	20.56	22.79
1908	1.39	.58	20.26	22.22
1909	1.32	.67	19.07	21.06
1910	1.42	.65	19.79	21.86
1911	1.46	.67	20.66	22.79

Taking the per capita consumption of all beers and wines we see that the per capita consumption rose from 4.08 gallons in 1850 to 22.79 gallons in 1911. Here is a singular fact which ought to arouse the attention of every student and thinker. In spite of the growth of temperance, of education, of enlightenment, the consumption of alcohol is steadily increasing. In the words of the brew-

ers, this "remarkable increase is due to a combination of economic and social causes, together with trade progress in providing better distribution, and in adapting itself to new conditions. The present era of industrial development, with the rising scale of wages and the steady employment of labour, has increased the purchasing power of the people. Under the head of social causes, the growth of cities and towns, and in general, the steady increase in the urbanization of the people is the most important factor." [1]

Sir T. P. Whittaker, in his "Economic Aspect of the Drink Problem" gives an interesting explanation of the inconsistency between the growth of temperance and the increasing expenditure upon drink :

"In my opinion, the true explanation of what is considered to be the greater sobriety of the people is to be found in another direction. There is more drinking now than there was sixty or eighty years ago. But it is of a different kind. It is more frequent and regular. There is less obvious intoxication, but there is more soaking. There is less reeling drunkenness, less evident excess, and, consequently, there are fewer cases in the police courts, and fewer guests under the dinner table. But, taking the year round, more liquor is swallowed. There have been great changes in manners and customs in this respect during the last hundred years, but they have not affected for the better the quantity consumed. Habitual drinking, continual and frequent, has taken the place of occasional bouts of brutal drunkenness."

The following table, showing a comparison of the per capita consumption of alcoholic liquors and coffee and tea, will be of interest in the study of this important phase of the subject :

[1] Year Book of the U. S. Brewers Asso., 1911.

COMPARISON OF THE PER CAPITA CONSUMPTION OF ALCOHOLIC LIQUORS AND COFFEE AND TEA

	Liquors and Wines Gallons	*Coffee* Pounds	*Tea* Pounds
1850	4.08	5.60	.56
1860	6.43	5.79	.84
1870	7.70	6.00	1.10
1871–80	8.79	7.24	1.33
1881–90	13.21	8.60	1.34
1891	16.72	8.00	1.29
1892	17.13	9.67	1.38
1893	18.20	8.31	1.33
1894	16.98	8.30	1.36
1895	16.57	9.33	1.40
1896	17.12	8.11	1.33
1897	16.50	10.12	1.58
1898	17.37	11.68	.94
1899	16.82	10.79	.98
1900	17.76	9.81	1.10
1901	17.65	10.45	1.12
1902	19.14	13.34	.92
1903	19.57	10.62	1.27
1904	19.87	11.68	1.31
1905	19.85	12.00	1.19
1906	21.55	9.74	1.06
1907	22.79	11.17	.96
1908	22.22	9.84	1.03
1909	21.06	11.45	1.24
1910	21.86	9.33	.39
1911	22.79	9.27	1.04

There are other aspects of the subject which should have our attention—those phases of it which appeal especially to the working man, because, in the last analysis, he is the man who may destroy the power of the saloon, largely because of his superior numbers.

Realizing this fact, the agents of the brewing and the distilling interests have been catering to him in their propaganda, especially emphasizing the economic aspects of the liquor problem.

Here is a sample of the attitude of mind of the working man towards this question :

"Have the temperance fanatics ever given a thought to the question of what would become of the hundreds of thousands who would be deprived of the means of making a living if prohibition became general? Did they ever seriously consider the disastrous consequences of the destruction of so large an industry as the brewing industry, and how it would affect other industries? Did they ever consider that prohibition in our country would take away the bread from the mouths of a million men, women and children, who would be dumped upon the labour market, or made paupers?"

This is a fair question, especially as it is asked in convention assembled by a body of workers known as the United Brewery Workmen of America. Will the abolition of the liquor traffic create a labour panic? Let us confine ourselves to this single proposition. Never mind, for the moment, the social, the physiological, the moral and the political phases of the liquor problem. The average working man worries more about losing his job than he does about going to hell. No hell in the future can hold as many terrors as the hell which comes to him through a jobless condition. To his mind, therefore, the economic aspect of the liquor problem is more important than any other. He has been told that if the breweries and the saloons were closed, the men who grow the grain out of which beer is manufactured will suffer grievously; that the glass bottle blowers who make the glasses and the bottles used in the industry, and those who make the cigars which are sold in the saloon, those who manufacture the bar fixtures used in the saloon, those who make the automobiles in which the beer is conveyed about the city, the horseshoers, the harness-makers, the machinists, the carpenters, the engineers,—all, indeed, who are in any

way related to the manufacture or the sale of liquor—all will lose their jobs, if the saloon is put out of business. This is why hundreds of thousands of perfectly sober, non-saloon-patronizing working men, vote to retain the saloon in every part of the United States.

In the Bulletin of Statistics on Manufactures, 1910, table 1, we find that in the United States there were engaged in the manufacture of distilled liquors, beer and wine, 62,920 workers. The annual wages paid these workers amounted to $45,252,000. The cost of raw material was $139,199,000. The capital invested was $771,516,000. The relation of the liquor traffic to all other industries was as follows:

	All Industries	*Liquor Industry*
Workers (No.),	6,616,046	62,920
Wages,	$ 3,427,038,000	$ 45,252,000
Cost of Materials,	12,141,791,000	139,199,000
Capital Invested,	18,428,270,000	771,516,000

The Bureau of the Census, in its Bulletin, page 8, makes the following comment upon the relative importance of the brewing and distilling industries:

"The figures . . . are, therefore, misleading as an indication of the relative importance of these industries from a purely manufacturing standpoint. That importance is best shown by their ranking in number of wage-earners; in this respect the brewing industry ranks twenty-fifth among the industries of the country, and the distillery industry forty-third."

The railroad man is concerned in our calculation. What is he getting out of the liquor business? How much the liquor traffic contributes to the freight traffic movement on railroads is shown in the figures given in the Statistical Abstract of the United States, 1911, p. 298. The total tonnage of all freight in 1910 was 1,745,324,828; that of wines, liquors and beers, 6,785,150, which



represents only .003 per cent. of the total. What of the farmer? Of the total crop of grain for 1911, consisting of barley (malt), rye, corn, wheat, and oats, there was used for liquor just about three per cent.

Invariably when compared with other industries, the liquor business is at a great disadvantage. The table which follows is made up of facts taken from the Abstract of Statistics of Manufactures, United States, 1910, and shows the number of wage-earners, capital invested, wages paid, and the value of products in the liquor industry as compared with the same items in five other industrial groups:

Industry	*Number of Wage-Earners*	*Capital Invested*	*Wages Paid*	*Value of Products*
[1] Liquor,	64,680	$ 831,802,000	$ 46,600,000	$ 630,802,000
Textile and its finished Products,	1,431,666	2,471,478,000	590,425,000	2,999,086,000
Iron and Steel and their Products,	989,718	3,487,226,000	614,276,000	3,104,533,000
Lumber and its Manufactures,	927,218	1,599,720,000	433,921,000	1,612,207,000
Leather and its finished Products,	309,766	659,231,000	155,112,000	992,714,000
Paper and Printing,	413,964	1,126,825,000	240,872,000	1,174,582,000

Based upon these figures the following table indicates the ratio of wages paid to the capital invested, and the ratio of wages paid to the value of products:

Industry	*Ratio of Wages to Capital Invested Per cent.*	*Ratio of Wages to Value of Products Per cent.*
Liquor,	5.6	7.38
Textile and its finished Products,	23.9	19.6
Iron and Steel and their Products,	17.6	19.7
Lumber and its Manufactures,	27.1	26.9
Leather and its finished Products,	23.5	15.6
Paper and Printing,	21.3	20.5

[1] Figures include malting industry.

It is seen here that the ratio of wages paid to the working man in the five groups of industries outside of the liquor industry in the matter of capital invested is about four times greater than it is in the liquor business, and in the matter of wages paid compared to the value of products it is nearly three times greater.

Let us look at this question from another angle. Take the investment in each of these industries to each wage-earner, and the number of wage-earners to each $1,000,000 invested:

Industry	*Investment to Each Wage-Earner*	*Number of Wage-Earners to Each $1,000,000 Invested*
Liquor,	$12,860	77
Textile, etc.,	1,726	578
Iron, etc.,	3,523	284
Lumber, etc.,	1,725	579
Leather, etc.,	2,128	469
Paper, etc.,	2,722	367

These figures prove that the liquor business employs only one-fifth as many workers for the same amount invested, as is the case in the average number employed in the other five groups of industries. If we consider the liquor industry alone we discover that the investment to each wage-earner has steadily increased, whereas the number of wage-earners to each million dollars invested has steadily decreased:

	Investment to Each Wage-Earner	*Number of Wage-Earners to Each $1,000,000 Invested*
1909	$12,860	77
1904	10,989	86
1899	10,693	93

The one conclusion to which we can come in view of this situation is that the share which the working man will receive in the liquor business will steadily diminish,

whereas the profits of the brewers and the distillers will constantly increase.

We have still another set of figures in this connection. What about the value of the product of each individual worker, and the percentage of that product which goes directly to him?

Industry	*Share of Value of Products Labour Receives in Wages*
Liquor,	7.3%
Textile,	19.7
Iron,	19.8
Lumber,	26.8
Leather,	15.7
Paper,	20.5

Here it is proven that in the liquor industry the worker receives only about one-third as much as is received on the average by the workers in the five other groups. It is undoubtedly true that the liquor industry pays a higher *rate* of wages per worker than is paid in most other industries, but it should be remembered that the liquor industry employs very few women and children, so that the rate would naturally be higher than in most of the industries with which it is being compared. However, the brewer and his family are paying dearly for the slightly higher rate of wages which he receives. From Thomas Oliver's "Dangerous Trades," we quote the following table:

MEAN ANNUAL MORTALITY OF MALES ENGAGED IN DIFFERENT OCCUPATIONS AT SUCCESSIVE PERIODS OF AGE

Occupations	*Ages*						
	15–20	20–25	25–35	35–45	45–55	55–65	65 and upward
Occupied Males,	2.6	5.1	7.3	12.4	20.7	36.7	102.3
Brewers,	2.7	5.6	10.8	19.	30.8	54.4	129.1

This excessive death-rate among brewers destroys the value of the argument which the brewery owners are making with so much self-complacency with reference to the high rate of wages paid in their industry.

It is in the quantity of raw material used that an industry becomes of special value to the working men who produce the raw material. The following table shows the capital invested as compared with the cost of raw material used in nine industries:

Industry	*Capital Invested*	*Cost of Material*
Liquor,	$ 771,516,000	$ 592,550,000
Boots and Shoes,	222,324,000	332,738,000
Bread and other Barley Products,	212,910,000	238,034,000
Butter, Cheese and Condensed Milk,	71,284,000	235,546,000
Clothing (men's),	275,320,000	297,515,000
Clothing (women's),	129,301,000	208,788,000
Food Preparations,	64,685,000	83,942,000
Flour and Grist-Mill Products,	349,152,000	767,576,000
Slaughtering and Meat Packing,	363,249,000	1,201,828,000

Thus, while the liquor industry has an investment of about three and two-thirds times as much as the average industry indicated, it uses only about one-third more raw material than is used on the average by these other industries. Or, to put it another way, whereas the average industry spends annually about twice as much for raw material as there is capital invested in this industry the liquor business spends for raw material only a little more than one-half the amount invested. One of the most remarkable phases of the liquor industry is the concentration of the business in the hands of comparatively few people, as the following table will indicate:

CONCENTRATION OF THE LIQUOR INDUSTRY
(*Statistical Abstract, 1911*)

Industry	*Capital Invested*	*Number of Proprietors and Firm Members*	*Average Investment to Each Proprietor and Firm Member*
Boots and Shoes,	$222,324,000	1,838	$120,600
Butter, Cheese and Condensed Milk,	71,284,000	8,019	8,890
Clothing (men's),	275,320,000	8,502	32,300
Clothing (women's),	129,301,000	6,482	19,950
Furniture and Refrigerators,	227,134,000	2,657	85,400
Printing and Publishing,	588,346,000	30,424	19,350
Liquor Industry,	771,516,000	1,438	536,500

Upon a conservative basis we may safely say that the annual drink bill in America is $1,800,000,000. That is to say, this is the amount which is spent, at the retail price, for intoxicating liquor. Let us assume that national prohibition should prevail, and that the money now spent for liquor should be spent for bread and clothing. What would be the effect upon labour? The Statistics of Manufactures for 1911 gives the following figures with reference to each of these groups of industries, as they are related to the number of workers employed, wages paid, and the cost of raw material used :

Industry	*Number of Wage-Earners*	*Wages Paid*	*Cost of Raw Material Used*	*Retail Value of Products*
Bread and other bakery products,	100,216	$ 59,351,000	$238,034,000	
Clothing (men's),	239,696	106,277,000	297,515,000	
Clothing (women's),	153,743	78,568,000	208,788,000	
	493,655	$244,196,000	$744,337,000	$1,800,000,000
Liquor Industry,	62,920	45,252,000	139,199,000	
Difference,	430,735	$198,944,000	$605,138,000	$1,800,000,000

It is at once apparent that if the $1,800,000,000 now spent for liquor were to be spent for bread and clothing *it would give employment to nearly eight times as many workers who would collectively receive five and one-half times as much wages*, or nearly $200,000,000 more. But this is not all. The cost of the raw material necessary to produce $1,800,000,000 worth of bread and clothing (retail price) instead of liquor would be over $600,000,000 more than the liquor industry now uses. It is difficult to estimate accurately the number of workers required to produce this raw material, but it would be safe to say that at least one-third more workers may be added to the figures given for the bread and clothing industries.

The advocate of the liquor business will insist that our calculations should include the army of saloon-keepers, bartenders, salesmen, and all others engaged in manufacturing material used in the manufacture and sale of liquor, but it will be noted that this factor has been eliminated from the entire process, because whatever may be said with reference to the liquor business upon this point may also be claimed for the bread and clothing business, only in a larger measure. *It requires many more people to sell $1,800,000,000 worth of bread and clothing than it does to sell liquor of the same value.* This is one of the principal reasons why the item of wages is so much larger in the bread and clothing business. It could easily be demonstrated that if the money now spent for liquor should be spent for bread and clothing, not only would all the salesmen, saloon-keepers and bartenders find work in legitimate business enterprises, but the men who make glass bottles, furniture, harness, delivery wagons, and every other thing used in connection with the liquor business, would be more steadily employed, for there would be a still greater demand for their products.

There is need in other business enterprises for practically everything that is being made for the liquor business, and in such cases where certain articles are not required, the raw material may be worked up in other ways.

One of the pathetic arguments used by the bakery workers in favour of the saloon is that as the saloon serves "free lunch" it would prove disastrous to all bakers were the saloon to be closed. As if this were the only way of disposing of an equal amount of bread! It is well known that the average bartender is selected because of his "mixing" abilities—not only as this qualification refers to drinks, but to people. He is a good salesman. He knows how to handle men. Without any doubt he would be equally successful selling almost any other kind of goods. Practically, then, we have come to the consideration of the sixty-odd thousand who are engaged in the manufacture of liquor. But this includes large numbers of engineers, machinists, carpenters, drivers, bottlers, and other craftsmen who are employed in breweries and distilleries. The census figures state that in 1900 there were only 20,962 brewers and malters and 3,144 distillers and rectifiers in the United States. The number had increased very slightly since 1890, and it is not likely that the census of 1910 will show a material change in this number. If their trade should be destroyed what would become of them?

It is of interest in this connection that the Statistics of Manufactures, 1910, table 1, shows a group of industries which from 1904 to 1909 lost just about 60,000 workers. There was no labour panic during these years. Those who lost their employment no doubt suffered some inconvenience on account of the transition from one trade to another, but the adjustment was made without a shock to

the labour market, even though it involved twice as many as would be seriously affected through the abolition of the brewery and the distillery. A similar instance occurred when the typesetting machine was introduced in the printing business. Many thousands of highly skilled workmen were practically compelled to learn a new trade. This often happens in industrial life on account of swift changes due to invention or general progress. There is no doubt that those employed in breweries and distilleries would soon adjust themselves to the new situation were these industries abolished.

It has been stated that prohibition stifles industry, drives out capital and reduces the number of workers. It is possible to make a comparison between states in our country which have adopted a prohibition policy and those which are known as non-prohibition. Referring again to the Statistical Abstract for 1911, we find the following figures on these points:

INCREASE IN VALUE OF PRODUCTS OF MANUFACTURES IN PROHIBITION AND NON-PROHIBITION STATES 1904–1909

Prohibition States	*Per Cent. of Increase 1904–1909*	*Non-Prohibition States*	*Per Cent. of Increase 1904–1909*
Oklahoma,	119.5	Michigan,	59.7
North Dakota,	87.3	New Jersey,	47.9
Kansas,	64.0	California,	44.3
North Carolina,	52.0	Kentucky,	40.1
Mississippi,	40.2	Illinois,	36.1
Georgia,	34.3	New York,	35.4
Tennessee,	30.6	New Hampshire,	33.1
Maine,	22.2	Connecticut,	32.8



INCREASE OF CAPITAL INVESTED IN MANUFACTURES IN PROHIBITION AND NON-PROHIBITION STATES 1904–1909

Prohibition States	*Per Cent. of Increase 1904–1909*	*Non-Prohibition States*	*Per Cent. of Increase 1904–1909*
Oklahoma,	141.0	California,	90.1
North Dakota,	103.1	Michigan,	72.8
Kansas,	76.0	Illinois,	58.6
Tennessee,	64.2	Pennsylvania,	37.7
North Carolina,	54.1	New York,	36.9
Georgia,	50.1	New Jersey,	36.7
Mississippi,	44.0	New Hampshire,	28.0
Maine,	40.7	Kentucky,	17.4

INCREASE IN NUMBER OF WAGE-EARNERS IN MANUFACTURES IN PROHIBITION AND NON-PROHIBITION STATES—1904–1909

Prohibition States	*Per Cent. of Increase 1904–1909*	*Non-Prohibition States*	*Per Cent. of Increase 1904–1909*
Oklahoma,	140.9	Illinois,	22.8
North Dakota,	58.9	New Jersey,	22.5
North Carolina,	42.3	New Hampshire,	20.3
Mississippi,	30.2	New York,	17.2
Kansas,	24.3	Kentucky,	9.4
Tennessee,	21.9	Connecticut,	16.1
Georgia,	12.8	Pennsylvania,	15.0
Maine,	6.7	Michigan,	2.1

Here, then, are sixteen great industrial states, half of them in favour of prohibition, and half opposed. The figures prove conclusively that the abolition of the liquor traffic means prosperity for the worker instead of a "labour panic."

The growing sentiment in favour of temperance among working men is most gratifying. The "Trades Union

Labour Officials' Temperance Fellowship" is the name of a temperance association composed exclusively of "walking delegates" and trades-union officials in England. The object of this Fellowship is "the personal practice and promotion of total abstinence, and the removal of trades' society meetings from licensed premises." This remarkable temperance fellowship of organized workmen to-day practically controls the British Trades' Congress in the matter of its attitude towards the liquor problem. "It is no longer considered honourable or decent for a labouring man to put away three bottles of porter," said the Secretary of the General Federation of Trades' Unions, when the writer talked with him about the influence of the Movement in England.

The American Federation of Labour has at three consecutive conventions declared unanimously in favour of having all labour-union meetings held away from the saloon. Many international unions will not permit their locals to meet back of saloons or over them, and several will not pay sick or death benefits if the member was injured or killed while intoxicated. In many American cities there are Labour Temples owned and controlled by the trades-unions. In practically every instance there is a clause in the articles of incorporation which prohibits the selling or the use of intoxicants in any part of the building. One can scarcely find any other organization that would thus restrict itself in the matter of intoxicants, excepting, perhaps, those that are strictly religious. It is exceedingly doubtful whether a vote of condemnation for the anti-saloon movement could be secured in a straight-out fight in a convention of the American Federation of Labour.

At various times some of the great American labour leaders have expressed their views about the liquor traffic. Says John Mitchell :



"I am not at all impressed with the argument that if you close down the liquor traffic you bring about a calamity. When you shut down a distillery, a factory takes its place; and when you close up a saloon, a grocery store is put in. I am willing to assert that when all men work eight hours a day and receive for it a fair wage there will be less liquor drunk in the world than there is to-day. I say this, realizing that nothing has done more to bring misery upon innocent women and children than the money spent in drink.

"No man has a right to spend a cent upon himself until he has first provided for his family. But the average working man does not yet earn enough to give his family all the comforts they deserve. He has no money to spend on drink without robbing his family. I believe that in the proportion that the labour movement grows so will the temperance movement grow."

John B. Lennon, the Treasurer of the American Federation of Labour, long recognized as a potent force in the fight for temperance, when discussing the effect of the liquor traffic on the standard of living, declared that "to the trades-unionist there is no redeeming feature in the saloon." He says:

"What is the effect of the liquor traffic on the standard of living of the people? Is there any influence gone out from the saloon that has helped to make men and women better? The labour movement is essentially a moral movement. It stands for equal opportunity for men and women, though it believes that it should be made more easily possible for women to become homemakers. Who can deny that the liquor traffic is driving women to work in factories, in workshops and at wash-tubs who ought not to be there? The trades-union movement is opposed to child labour, yet who can deny that the liquor traffic is driving into industrial life boys and girls who should be in the schools or on the playground? The liquor traffic tends to decrease wages, never to increase them. The use of alcohol makes workmen less skillful

and drives men to lower scales of employment and reward. Every cent spent in the liquor business is wasted. It brings no social benefit and no moral uplift."

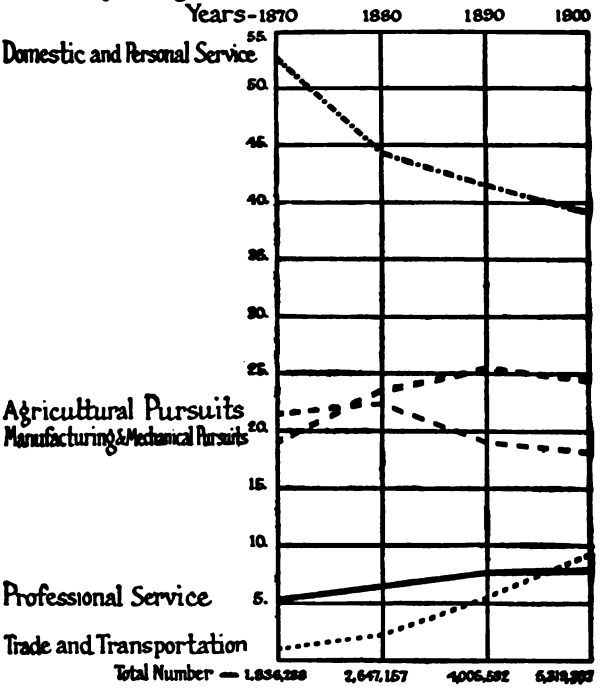
Thomas L. Lewis, a former President of the United Mine Workers, speaks emphatically against the saloon:

"If you want to know where the miners of America stand upon the temperance question, I'll tell you. In our constitution we have a clause which forbids any member to sell intoxicants even at a picnic. That's what we think of the liquor traffic. Some people say that the saloon is a necessary evil. I don't believe in that kind of doctrine. I don't believe that legislation alone will eradicate the traffic. Nothing but the spread of education will accomplish that. . . . The Christian churches are established for the purpose of replacing paganism with Christianity; the trades-union movement is organized to educate the people, to drive out ignorance, and elevate the toilers of our land. Because the liquor traffic tends to enslave the people, to make them satisfied with improper conditions, and keep them ignorant, the leaders of the trades-union movement are called on to fight the saloon."

WOMEN AND CHILDREN IN INDUSTRY

Percentages in each occupation group 1870 to 1900

(1910 figures not available.)



NOTE.—Figures in chart refer only to women and girls over ten years of age.



IV

WOMEN AND CHILDREN IN INDUSTRY

WHETHER or not it is better for a woman to work in her own home in occupations which are related to industrial life, or whether such work should be done in the factory itself, is a question which most students have decided in favour of the factory; and this for various reasons. In the first place, when such work is done in the factory there is a legal number of hours during which the woman may be employed, and the wages which she will receive have been fairly well standardized. Women in industry ordinarily work too many hours per day and they do not receive as high a wage as they earn, as compared with that received by men, but, undoubtedly, the conditions in the factory are much better than they can possibly be in the home. Aside from other considerations, the home should rarely, if ever, be turned into a workshop, for this involves not only the work of the women but that of little children.

Carroll D. Wright in his book entitled "Some Ethical Phases of the Labour Question" has a chapter on the factory as an element in civilization. In this chapter Dr. Wright argues that instead of being a deteriorating influence upon operatives, as well as upon the population surrounding it, the factory has resulted in raising moral and ethical standards. Undoubtedly the factory has been beneficial in a purely economic sense. Dr. Wright calls attention to the high standard of the Lowell factory girls when they were composed of the American type—daughters of New England farmers. These girls, through economic influences, were forced out of the factory, but

they were not forced downward in the scale of life. They were crowded out, but up into higher callings. They became the wives of foremen and superintendents, teachers in the common schools, clerks in stores and counting rooms. The women who came in to take their places were very largely Irish girls—fresh and raw immigrants from the poorer and less developed localities of Ireland. Taking the places of the English and American girls in the Eastern factories they soon began to improve their condition, and the result was that they, in turn, were crowded out by another nationality. But the Irish girl did not retrograde. She progressed, as had her predecessors, and enlisted in higher occupations. Next came a great body of French-Canadian women. The opposition in the New England states to the presence of the French-Canadian was as great as it ever had been against the coming of the Irish; but the French-Canadians have also made progress. Slowly they are graduating from the factories, and the Greeks and Italians are taking their places. No doubt, the history of the factory in New England has been such as to lead us to believe that it has reached down to the lower strata of society and lifted them up to a higher standard of living.

Whatever has been said of the evils of the textile industry, particularly in the South, there is no question but what the factories have been of distinct value in raising the standards of living of the so-called "Mountain Whites." Formerly they had rather a precarious living, often under immoral and unsanitary conditions. Life in the factory was a great discipline for them. The factory usually means enlightenment and an intellectual development to many who could not possibly reach these things in any other way. The factory has been a most potent element in promoting civilization, and whatever one may say with regard to the wage system, it is un-

questionably the best system which has thus far been in operation in industrial life. It is by no means ideal, and, undoubtedly, there will be many improvements upon the system. "The domestic labourer's home, instead of being the poetic one, was far from the character poetry has given it. Huddled together in what poetry calls a cottage and history a hut, the weaver's family lived and worked without comfort, convenience, good food, good air and without much intelligence. Drunkenness and theft of materials made each home a scene of crime and want and disorder. Superstition ruled and envy swayed the workers. If the members of a family endowed with more virtue and intelligence than the common herd tried to so conduct themselves as to secure at least self-respect, they were either abused or ostracized by their neighbours. The ignorance under the old system added to the squalor of the homes under it, and what all these elements failed to produce in making the hut an actual den was faithfully performed in too many instances by the swine of the family." [1]

The history of women in industry in the United States is the story of a great industrial readjustment. Not only has women's work been carried from the home to the factory, but the kind of work which they are doing has been greatly changed, and, at the same time, their monopoly of the traditional occupations has been destroyed. As is the case with men, their labour has been greatly systematized and specialized, so that an individual woman no longer finishes an entire product. She has become part of a great machine. Also, what was formerly regarded as women's work exclusively is now being performed by men, and what was formerly considered men's work is often performed by women.

Under the old domestic system the work of the women

[1] "Some Ethical Phases of the Labour Question."



was to spin, to do a large part of the weaving, to sew, to knit, and in general to make most of the clothing worn by the family; to cook, to brew, to clean and to perform the other duties of the domestic servant. But machines have now come in to aid in all these industries—machines which in some cases have brought in their train men operatives and in other cases have enormously increased the productive power of the individual, making it necessary for many women to hunt other work. One kind of spinning is now done by men only. Men tailors make thousands of women's suits. Men dressmakers and even milliners are common. Men make our bread and brew our ale and do much of the work of the steam laundry where our clothes are washed. Men, too, have learned to clean our houses by the vacuum process, so that it is not altogether fair to insist that women have been crowding men out of industrial life. On the other hand, women have come in and taken the places of men in various industries.

Very early in the history of industry in the United States the National Trades Union was decidedly opposed to the employment of women in industry. One of its leaders in a Fourth of July oration before the Philadelphia Trades Union said that he did not consider it possible for women to "recede from labour all at once," but urged them to form trades-unions and raise their wages until "half the labour now performed will suffice to live upon . . . and the less you do," he added, "the more there will be for the men to do and the better they will be paid for doing it, and ultimately you will be what you ought to be, free from the performance of that kind of labour which was designed for men alone to perform." [1]

[1] Quoted from "History of Women in Industry in the United States," Vol. IX on "Report on Condition of Woman and Child Wage-Earners in the United States," issued by the Department of Commerce and Labour.

As a matter of fact the opposition of men to the encroachment of women in industry has been almost entirely due to the reason that when women enter the same occupation as men they usually receive lower wages for the same kind and amount of work. The labour union demands "equal pay for men and women for equal work." They make this demand not so much because they are interested in having women receive as much money as they receive, but because they fear that unless the women do receive as much money they will themselves be crowded out of the industry.

But women have come to stay in industrial life and their economic position will be gradually improved, partly as the result of trades-union activity, but also because of labour legislation. They came in, originally, largely because of the scarcity of labour supply in particular places or at particular times. The Civil War was an important factor in driving women into gainful occupations. In 1869 it was estimated that there were 25,000 working women in Boston who had been forced by the war to earn their living.[1] Industrial depressions at various times sent women to the factory because their husbands were out of employment and because they themselves could secure work, even though it promised small pay.

In 1836 Harriet Martineau mentioned eight occupations as open to women in this country—teaching, needlework, keeping boarders, work in mills, shoe binding, typesetting, bookbinding and domestic service—but Edith Abbott in "Women in Industry" states that from a number of the official reports on manufacturing industries she has concluded that there were more than one hundred industrial occupations open to women at that time. No doubt, however, the one hundred industries referred

[1] *Workingman's Advocate*, Chicago and Cincinnati, May 8, 1869.



to are to a considerable extent a larger classification of the groups of industries outlined by Harriet Martineau.

According to the census of 1900, which gives the latest figures available, there were 5,319,397 females ten years of age and over engaged in gainful occupations; in 1870 there were 1,836,288; in 1880 2,647,157; in 1890 there were 4,005,532. In agricultural pursuits there were in 1870 396,968, or 21.6 per cent. of the total number; in 1900 there were 977,336, or 18.4 per cent. of the total number. In domestic and personal service there were in 1870 1,066,672, or 52.9 per cent.; in 1900 there were 2,095,449, or 39.4 per cent. In trade and transportation there were in 1870 18,698, or one per cent., whereas in 1900 there were 503,347, or 9.4 per cent. In manufacturing and mechanical pursuits there were in 1870 353,950, or 19.3 per cent., and in 1900 there were 1,312,668, or 24.7 per cent. Those in professional service increased from 177,255, or 6.7 per cent. in 1880, to 430,597, or 8.1 per cent. in 1900—there being no figures given for 1870. The introduction of the typewriter some thirty years ago did more than any other one thing to open up new fields for women, and how they responded to the possibilities offered them is shown strikingly by the census figures. In 1870 the entire group of women bookkeepers, accountants, clerks, copyists, stenographers and typewriters numbered only 8,023. In 1900 it numbered 245,517. During these thirty years the whole number of women gainfully employed increased 190 per cent., but the number employed in this group increased 2,960 per cent., or over fifteen times as rapidly as the whole body of working women. It will be seen, therefore, that the tendency among women engaged in gainful occupations is towards those occupations which have least to do with the home.

In 1900 of all the women engaged in gainful occupations 30.6 per cent. were between fifteen and twenty-four

NUMBER AND PER CENT. IN EACH OCCUPATION GROUP OF FEMALES 10 YEARS OF AGE AND OVER ENGAGED IN GAINFUL OCCUPATIONS, IN THE UNITED STATES, 1870, 1880, 1890 AND 1900.

(The figures and percentages for 1880, 1890, and 1900 are from the Twelfth Census, 1900: Special Report on Occupations, pages xcii, xciii, and xcvi. The figures for 1870 are from the Ninth Census, 1870: Population and Social Statistics, pages 670, 671.)

OCCUPATION GROUPS: NUMBER	1870 [1] NUMBER	1880 NUMBER	1890 NUMBER	1900 NUMBER
All Occupations: Continental United States	1,836,288	2,647,157	4,005,532	5,319,397
Agricultural Pursuits	396,968	594,510	769,845	977,336
Professional Service [1]		177,255	311,687	430,597
Domestic and Personal Service [1]	1,066,672	1,181,300	1,667,651	2,095,449
Trade and Transportation	18,698	63,058	228,421	503,347
Manufacturing and Mechanical Pursuits	353,950	631,034	1,027,928	1,312,668
OCCUPATION GROUPS: PER CENT.	**1870 [1] PER CENT.**	**1880 PER CENT.**	**1890 PER CENT.**	**1900 PER CENT.**
All Occupations: Continental United States	100.0	100.0	100.0	100.0
Agricultural Pursuits	21.6	22.5	19.2	18.4
Professional Service		6.7	7.8	8.1
Domestic and Personal Service	58.1	44.6	41.6	39.4
Trade and Transportation	1.0	2.4	5.7	9.4
Manufacturing and Mechanical Pursuits	19.3	23.8	25.7	24.7

[1] In 1870 the classification was "Agriculture," "Professional and Personal Service," "Trade and Transportation," and "Manufactures, Mechanical and Mining Industries." It was found impracticable to attempt to separate those employed in professional service from those employed in personal and domestic service, and the table therefore for that year embraces under the heading "Domestic and Personal Service" those women engaged in what are usually known as professions. The number of those so engaged is insignificant except for the occupation of teacher, which includes 84,048 women, out of the total of 1,066,672 women in the combined group, or 4 6 per cent. of all women gainfully employed.



PER CENT. IN EACH OCCUPATION GROUP OF NATIVE- AND FOREIGN-BORN FEMALES, 10 YEARS OF AGE AND OVER, ENGAGED IN GAINFUL OCCUPATIONS, 1880, 1890, 1900.

(From the Twelfth Census, 1900: Special Report on Occupations, page cxc.)

OCCUPATION GROUP	NATIVE-BORN			FOREIGN-BORN		
	1880	1890[1]	1900	1880	1890[1]	1900
All Occupations	100.0	100.0	100.0	100.0	100.0	100.0
Agricultural Pursuits	26.7	22.8	21.1	1.5	4.4	4.7
Professional Service	7.5	9.1	9.1	2.6	2.5	2.9
Domestic and Personal Service	41.4	37.3	36.6	60.5	59.4	53.3
Trade and Transportation	2.2	6.0	9.9	3.5	4.5	7.2
Manufacturing and Mechanical Pursuits	22.2	24.8	23.3	31.9	29.2	31.9

[1] Corrected Figures. See Twelfth Census, 1900: Special Report on Occupations, page lxvi, for explanation.



years of age; 19.9 per cent. were between twenty-five and thirty-four; 15.6 per cent. were between thirty-five and forty-four; 14.7 per cent. were between forty-five and fifty-four; 13.2 per cent. were between fifty-five and sixty-four; 9.1 per cent. were sixty-five years of age and over; and the ages of 24.2 per cent. were unknown.

The study of the wages received in department and other retail stores is interesting from a number of viewpoints. According to the "Report on Woman and Child Wage-Earners in the United States," investigations were made of wages paid to women in these stores in Boston, Chicago, Minneapolis, St. Paul, New York, Philadelphia and St. Louis. The living conditions of 108,616 women were investigated. Those living at home averaged 22.5 years of age; those not living at home averaged 28.2 years of age. The average years of experience in the same industry of the first class was 4.7 and of the second class 6.7. The average weekly earnings of those living at home was $6.98; those not living at home $7.89. Those living at home paid an average weekly amount to their families of $5.39, while those not living at home paid an average weekly amount of $4.43 for food, shelter, heat, light and laundry. In addition to this, of the latter group about 21.4 per cent. contributed to needy relatives.

Those working in factories, mills and miscellaneous establishments were even worse off. The total number investigated in the same cities was 294,506. The average age of those living at home was 21.1; those not living at home 27.7. The average years of experience in the same industry of those living at home was 3.9; those not living at home 7.4. The average weekly earnings of those living at home was $6.40; those not living at home $6.78. Those living at home paid weekly $5.46 to their families, while those not living at home spent $3.50 per

COMPARISON OF AGE, EXPERIENCE, EARNINGS, ETC., OF HOME AND ADRIFT, STORE AND FACTORY WOMEN, BY CITIES.

Department and Other Retail Stores.

City and Living Conditions	Total Women Employed in Industry in City	Women Included in the Investigation							
		Per Cent. at Home and not at Home	Average Age	Average Years of Experience in the Same Industry	Average Weekly Earnings	Average Weekly Amount Paid to Family	Per Cent. Paying All Earnings to Family	Average Weekly Amount Paid for Food, Shelter, Heat, Light and Laundry	Per Cent. Contributing to Needy Relatives
Boston:									
Living at home	5,682	64.2	24.1	5.2	$6.71	$4.83	55.6	. . .	. . .
Not living at home		35.8	28.6	7.3	8.42	. . .	. . .	$5.05	17.9
Chicago:									
Living at home	24,585	79.7	22.8	5.4	8.05	6.49	78.7	. . .	. . .
Not living at home		20.3	29.2	5.6	8.17	. . .	. . .	4.77	23.6
Minneapolis and St. Paul:									
Living at home	3,201	72.3	22.6	4.3	6.94	4.33	47.9	. . .	. . .
Not living at home		27.7	23.7	4.9	6.97	. . .	. .	3.45	18.2
New York:									
Living at home	60,000	92.1	19.7	3.1	6.00	5.29	84.3	. . .	. . .
Not living at home		7.9	24.1	4.3	7.13	. . .	. . .	3.53	20.8
Philadelphia:									
Living at home	10,148	77.8	26.5	7.7	7.51	5.61	56.8	. . .	. . .
Not living at home		22.2	31.6	9.0	8.19	. . .	. . .	4.65	24.6
St. Louis:									
Living at home	5,000	79.0	20.8	3.2	6.37	5.39	77.9	. . .	. . .
Not living at home		21.0	28.0	[1]	7.51	. .	. .	3.98	16.4
Seven Cities:									
Living at home	108,616	. . .	22.5	4.7	6.88	5.39	. . .	. . .	. . .
Not living at home		. . .	28.2	6.7	7.89	. .	. . .	4.43	. . .



FACTORIES, MILLS, AND MISCELLANEOUS ESTABLISHMENTS.

Boston:									
Living at home	21,075	74.7	22.6	5.1	$6.47	$5.16	61.7		...
Not living at home		25.3	29.1	8.5	6.76			$4.18	21.5
Chicago:									
Living at home	42,362	83.6	21.9	5.1	7.26	5.71	81.3		...
Not living at home		16.4	23.6	4.1	7.23			3.40	15.1
Minneapolis and St. Paul:									
Living at home	11,338	81.5	20.5	3.1	6.41	4.49	53.5		...
Not living at home		18.5	21.7	4.0	7.17			3.06	18.1
New York:									
Living at home	139,712	87.0	20.0	3.3	6.09	5.64	88.1	...	...
Not living at home		13.0	25.0	4.8	6.34		...	3.30	38.3
Philadelphia:									
Living at home	56,856	82.0	23.5	5.7	6.72	5.40	67.9	...	...
Not living at home		18.0	34.1	11.9	6.64			3.67	26.6
St. Louis:									
Living at home	23,163	78.4	20.4	3.9	6 61	5.45	74.9		...
Not living at home		21.6	26.0	[1]	7.10			3.36	8.0
Seven Cities:									
Living at home	294,506		21.1	3.9	6.40	5.46			..
Not living at home			27.7	7.4	6.78		...	3.50	..

[1] Not reported.



week for food, shelter, heat, light and laundry. Of the latter group nearly 28.4 per cent. contributed to needy relatives.

Any one who is familiar with living conditions in our great cities can see at a glance that the earnings of women in industry are totally inadequate to maintain a decent standard of living, and if they do so it proves the unusual strength of character of the women engaged in industrial life.[1] The state of Massachusetts has just adopted a minimum wage for women in industry. This plan should be carefully studied by students of industrial problems. Wisconsin, Minnesota and about half a dozen other states are seriously considering it.

As has already been stated, women will unquestionably remain in industrial life. Large numbers of them should do so; most of them will be compelled to; but it may as well be recognized that when women become the competitors of men in industrial life they always suffer, directly or indirectly, and when women—and especially mothers—desert the home for the factory, the nation suffers.

According to the special census bulletin of 1907, there were 1,750,178 child workers in the continental United States, of whom 60.2 per cent. were on the farm. Four-fifths of these youthful agricultural labourers were reported as assisting their parents. The question is, to what extent is such labour injurious? It will not hurt the average child between the ages of ten and fourteen to do a reasonable amount of work on the farm. Indeed, it is a decided advantage. But many country boys are over-strained, according to those who are in a position to judge.

But probably the greatest evil attendant on rural child

[1] For a careful discussion of the relation between occupation and criminality of women see Vol. XV of the "Report on Condition of Woman and Child Wage-Earners in the United States."

labour appears in the form of arrested educational development. Says Charles W. Holman of *The Farm and Ranch:* "Notwithstanding the fact that we have a Texas child labour law, no effort has ever been made to prevent the labour of young children in the fields during the cotton-picking and the cotton-hoeing seasons. The result is that the whole of our common school system in country districts is based upon the fact that the child will be at work until late in the fall and must leave school early in the spring. . . . To understand the child labour problem you must understand the larger problem of land tenure. Since the majority of the farmers are renters, and since the cotton crop imposes such an enormous tax upon labour, it is impossible for us to eradicate this evil until we pass compulsory education laws which will provide for thorough inspection of truants and until we completely revolutionize our field cropping system—an evil which has grown out of land tenure."

It is quite apparent that, especially in recent years, boys leave the country school far more generally than do the girls. N. C. MacDonald, the North Dakota rural school inspector, said at a meeting of the State Educational Association, held recently: "In twenty-five one-room schools that I visited during the months of September and October there were enrolled in the upper grades (fifth, sixth, seventh and eighth) 111 pupils. Of these 103 were girls; eight were boys. In October and November thirty-five one-room schools inspected showed 148 pupils enrolled. In these same upper grades there were 136 girls and twelve boys. In one graded rural school in the sixth, seventh, eighth and ninth grades twenty-three girls were enrolled and no boys, and in a one-room rural school, fifth, sixth, seventh and eighth grades, were six girls and not a boy. In other schools visited during these months about the same ratio obtained." Note, in

this connection, that in this state the number of boys exceeded that of girls in the population. Compulsory education laws evidently are not effective in North Dakota, for this state has had such a law for many years. This is the fault of the farmers themselves, for they will not permit the law to become operative. It must not be concluded, therefore, that the evil of child labour is confined to the city and to the cotton mill districts.

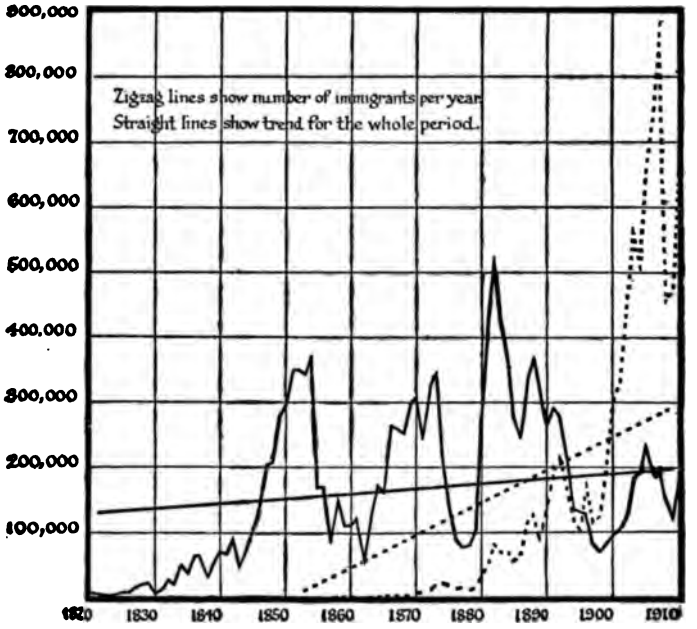
The real curse of child labour is not in the fact that children are compelled to work. Even a child of eight may perform a certain routine of duties on the farm, in the home, or, for a limited time, in the factory without serious injury. It is the continuous toil for long hours under unsanitary conditions with improper or insufficient food that stunts the body and the mind so that when the child arrives at the years when it should be giving expression to its best self it is simply impossible for it to appreciate the highest values of life. The pathetic thing about the whole situation is that there comes no realization of that which is missing. Life has lost its largest and fullest meaning.



SOURCES OF IMMIGRATION.

——shows proportion from Germany, Great Britain, Ireland, Scandanavia

.....shows proportion from Austria-Hungary, Italy, Russia





V

THE IMMIGRANT

WHEN a million or more immigrants come to America during a single year it makes most people wonder what is to become of our country. But the "peril of the immigrant" is for the most part a phantasy of the imagination. In spite of the fact that immigrants have been coming to America in such large numbers in recent years it is worth while noticing that the percentage of foreign-born living in the United States at any one time has not materially changed since 1860. Following are some figures:

In 1860 the percentage of foreign-born in the United States was 13.2 per cent.; in 1870, 14.4 per cent.; in 1880, 13.3 per cent.; in 1890, 14.8 per cent.; in 1900, 13.7 per cent.; in 1910, 14.7 per cent. The constant percentage, therefore, is about fourteen. There is no particular danger, then, in the so-called menace of the immigrant in point of numbers. During some years more than half as many immigrants returned to the fatherland as came to America. The condition of the labour market in the United States determines the number of foreigners that come and go, so that the immigrant is in a constant state of flux. The foreigner not only takes care of himself by returning to his native land during a time of industrial depression, where he can live more cheaply, but he also relieves the labour market of congestion which might result in great harm to the American worker. It has sometimes been declared with considerable feeling that the immigrant comes here merely for the purpose of



making what is to him a small fortune, and then returns to his own country remaining there to spend this money. No doubt it would be a great advantage to us to have him remain in this country to spend his profits in the country in which he made them, but, in the first place, he has honestly earned whatever he takes with him, and he has left more than its equivalent in services rendered, and he has a perfect right to do with his money as he pleases.

Dr. Edward A. Steiner, who knows more about the human side of the immigrant than any other man in America, recently declared that 5,000 strong-limbed, healthy-bodied immigrants landing on Ellis Island are more resourceful than as many average college graduates would be—and Dr. Steiner knows, for he is a college professor.

They come to us, most of these immigrants, after their own countries have paid the cost of their education. They are ready to take up their day's work the moment they land on our American shore. We are often concerned about what we term the "new immigration," but Robert Watchhorn, for several years commissioner at Ellis Island, once remarked, "If you give the Italian, the Hungarian and the Russian Jew half a chance he will make the English, the Irish and the German look like thirty cents," and presumably Mr. Watchhorn knew what he was talking about, for he has handled literally millions of immigrants.

The prizes in the public schools of our large cities are being taken by the children of the immigrant. The brightest scholars in the public schools on the East Side of New York are the children of Russian refugees.

There are many who are insisting that the immigrant is bringing with him loathsome diseases; that he is the scum of the earth, and that he might better remain in the

country from which he came. But such expressions are due to gross ignorance and to unreasonable prejudice. In the early days there was no careful inspection of the immigrant. Many of them came to this country feeble or diseased, with the result that comparatively soon they became a burden upon our charities, and unquestionably affected the health of the community through contagious diseases. But this is not the case to-day. The steamship companies are too heavily fined in case they transport an undesirable immigrant, so that they are usually careful in the inspection of those whom they bring to America. The steamship companies are compelled to return free of charge passengers rejected by our immigrant officials here, and in the case of the insane or diseased they are fined, in addition, $100 for each case. The result of this has been that, with very rare exceptions, every immigrant admitted to this country is in good health and does not bring with him the germs of any disease that may prove detrimental to the welfare of the communities in which they may settle.

It is true that many of the immigrants that come to America are illiterate. Possibly twenty-five per cent. of the persons fourteen years of age and over who come to us can neither read nor write. Most of these come from the smaller towns or rural districts, where the educational facilities are not as good as they are in the city. But it should be remembered that the most undesirable, that is, the criminal classes, among Europeans come from the cities, and are therefore the best educated. The test of illiteracy is not by any means the best one in our selection of the immigrant.

The claim is sometimes made that the United States is receiving the worst elements of the European nations; that the better class does not come to America, and it is reasoned that the sum of the worst elements of a group of nations



cannot possibly result in the finest product of the human race, as is declared by those who argue that the amalgamation of the races will finally result in the typical American—the finest specimen of manhood in the world. But in the consideration of this phase of the subject it is a question as to whether after all we are not receiving in America those who are morally and physically as fine a type as remains in the fatherland. If it were merely a question of wealth or education there would undoubtedly be some point to the above argument. But whatever may be the theory which is being advanced in this particular, it is daily being demonstrated in our American life that the children of these very foreigners are taking the place of leadership, and are rapidly becoming the backbone of America, ranking with the product of the best civilization in European countries.

What has here been said refers of course to the people coming from European countries. What may be the case with regard to the Oriental immigration which is rapidly confronting us in America is another question. But it is said by those who have lived in Asia that the possibilities of these races is just as great as is that among Europeans. The low standards of living to which they have been accustomed in their own land will, for a time at least, make them dangerous competitors of American working men, but it is quite remarkable how quickly the immigrants who have come to America thus far have become assimilated, and how very quickly they form the same standards of living that are required by the American working man. The labour unions have performed a most remarkable service in this connection. Carroll D. Wright, who was for some years the Commissioner of the Department of Labour for the United States government, once said that the labour union has done more to naturalize the immigrant than any other agency. The constant

appeal on the part of the labour union leaders for better things—better homes, better clothes, better food, better education—has had a marked effect upon the immigrant listeners. There is, perhaps, no other organization which succeeds quite so well in amalgamating the races. The writer recently attended a meeting of a labour union, at which time there were initiated to membership in the organization five candidates, each of them representing a different nationality. It required five different interpreters to obligate them.

The Immigration Commission appointed by the United States government brought out some interesting facts with reference to the changes which have taken place among immigrants. Not only do they rapidly adopt American customs, but their personal and bodily appearance undergoes a marked change. In many instances the children of the immigrant show greater height and weight than the same races in the mother-country, and in some cases even the head form, which has always been considered one of the most stable and permanent characteristics of races, has undergone very great changes. For instance, the East European Hebrew usually has a round head. His American-born child becomes more long-headed than his parent, while the descendant of the South Italian, who in Italy has a head of the long type, becomes more short-headed than his parent. In all instances in this country the heads of the descendants of these races that are so markedly different in Europe approach to a uniform type so far as this characteristic of the shape of the head is concerned. This fact is extremely suggestive inasmuch as it shows that even those characteristics of people that seem to be most permanent are subject to very marked changes in the American environment. If these physical changes are so great we may well conclude that the whole mental, and even the moral, constitution



of the people may also rapidly change under the new conditions.

However, it must not be assumed that there are no perils in the foreigners who are coming to us in such large numbers. It is quite possible that in many respects they may become an undigested mass. One of the problems which concerns us is that of distribution. When two-thirds of the immigrants that land at our ports of entry remain in New York, New Jersey, Pennsylvania and Massachusetts there is something wrong in the handling of this problem. When by far the largest percentage of these immigrants remain in our cities crowded into unsanitary quarters and congested beyond human endurance in big tenement houses, this of itself presents a peril. Here they form their "Ghettos," their "Little Italys," their "Bohemian Hills," often retaining their old country social ideas and customs. Coming from lands where their privileges have been restricted they become an easy prey to unscrupulous agitators. Sometimes the false economic doctrines accepted abroad influence their relationships in America. Purchased and led to the polls by corrupt politicians they become a menace to the well-being of our country.

In the immigrant problem Protestant America is to be tested as never before. It is a problem which embraces all problems that have ever faced the Church. Problems physical—for the immigrant must be assimilated,—problems educational, for the immigrant must become an intelligent citizen—problems social, for the immigrant must find a larger, fuller life amongst us—problems economic, for the immigrant must be taught the doctrines which are fundamentally in harmony with our American spirit and life—problems patriotic, for the immigrant must be led to see that upon him depends the future of his adopted country—problems religious, for

the immigrant must learn that his spiritual interests are of the utmost importance. In the solution of this question the Church in America needs all the wisdom which is given to the Church universal as the result of her experience in other generations. The task which lies before us requires a deeper study and a greater devotion than is found in mere sentiment, romance or sociological interest, although all these are present, and rightfully so. Neither must there be anything like narrowness of spirit either in religious or social teaching, in daily life or in method of work. The enterprise demands a statesmanship of the highest order. It demands a comprehensive study and attack which must be country-wide. Indeed it must consider not only the conditions found in America but those which meet the immigrant on his native soil, for it is only as we come to know him there that we can intelligently direct him here.

Most of us can remember a little group of devoted "missionary women" who came together once a week to pray for an open door to the foreigner. Their prayer has been answered. God has opened the door. But it *swings both ways.* We may now go to the foreigner with the Gospel, but he is also coming to us, bringing his problems with him. He is finding his home in the back alleys of our city streets, where we may personally visit him and become a friend to him. Hungry, oppressed, exploited, deceived—born in lands where the word "government" means oppression—these millions look upon "Amerika" as the twentieth century land of promise. Even though immigration should at this time be absolutely restricted, the present generation of Americans will have all it can do to adequately meet the needs of those who are already here. But they will continue to come. Every law which affects human life—physical, social, political, economic, seems to have conspired to

make America the Mecca of the oppressed races of the earth. No wonder that the immigrant comes to this country where a man may earn four times as much as he earns at home, where women are honoured as they are not in any other part of the world, and where even the rights of little children are respected. Here they find religious and political freedom and a chance to make the most of themselves, and economic liberty such as they never knew before.

What an opportunity, then, as well as a responsibility, for the American Church. How are we to meet the needs of those who have come unwittingly, because—if there is any potency in prayer—the Church has long asked for the chance to help them?

First, by sympathetically studying their social and moral conditions. Not by organizing "slumming parties," nor by going into the work merely for the sake of studying "sociology," nor yet because the subject has become a fad, but because there is an honest purpose to help those who need education and direction, but principally the influence of the Gospel with all that this implies.

Study the manner in which they live in the tenements, and ask yourself if you could remain sweet-tempered, to say nothing about being Christian—under such conditions. Look into their restricted social and intellectual opportunities, and you will no longer wonder why some are immoral. Go to the police court, and glance over the records. Find out why the immigrant was arrested. Probably it will be discovered that in many cases it was on account of his ignorance of our language and customs. Investigate the reading matter which goes to his home. Note how plentiful is the supply of materialistic Socialist and Anarchist literature with which somebody has made it his business to supply him. The postmaster can tell

you about this; so may the letter carrier and the news agent.

Note how the saloon has become his social centre. Here he has his birthday parties, his christenings, his marriages. The saloon is his employment agency, his social club, his reading-room, his savings bank, his steamship agency, his political headquarters. Indeed, nothing is too "common" for this centre of influence. He trusts the owner of the saloon—this countryman of his—who seems so interested in all that concerns him. The saloon-keeper has no pet theories concerning the foreigner, and he knows much about his real needs.

His social instinct is strongly developed. He seems to love the crowd. Therefore lodges, labour unions, social and benevolent orders appeal to him. It would pay to find out what there is in these that is so attractive, and what may be improved upon—eliminating the obnoxious features, and then supplying a substitute for whatever may be detrimental to his highest interests. Facts concerning the immigrant may be obtained from the public school principals and teachers. It would pay to visit the schools and inquire about the work of the immigrant children.

The political leaders know the voters among the foreigners and many who do not vote, but who will soon have the right to do so. Among every group of foreigners there will usually be found an ambitious young fellow who is honestly trying to lead his countrymen into better ways. This man's coöperation should be secured in any plans which are to be introduced among his people. The employers of labour may give assistance. They know the foreigners' economic value, and what will make them of greater value from their standpoint. The census returns are valuable in giving figures which are informing. The Department of Immigration in Washington



will supply abundant material, which is always up to date.

The orthodox method of supplying the immigrant with opportunities for religious worship is to establish a mission on a side street in a dark, dingy, dirty building. Then we wonder why these men who formerly worshipped in the greatest cathedrals of Europe do not crowd our mission halls. Sometimes they do come in their eagerness to hear the story of the Gospel, but they do it in spite of many handicaps. We cannot give them cathedrals which rival those in the fatherland, but we can at least give them decently clean meeting-places.

Making the Church the centre, an educational campaign may be inaugurated whose influence may reach every foreigner's home in the community. Classes in English will better equip the immigrant to make his way in the world, and may even be the means of saving his life, for many accidents occur among foreigners because of their ignorance of the English language. The knowledge of domestic science will help the women to make their homes brighter, healthier and more attractive. In the Church the immigrant should be taught lessons of American patriotism. Not despising the love for the country which gave him birth, nevertheless, he should be made to see that his immediate interests are now with America, and that his destiny is wrapped up with that of his adopted country.

The immigrant has not forgotten how to play. Folk dances and carnivals appeal to him. They were his chief joy in the fatherland. Under Christian influence his amusements will help immensely to relieve the monotony of a desolate life.

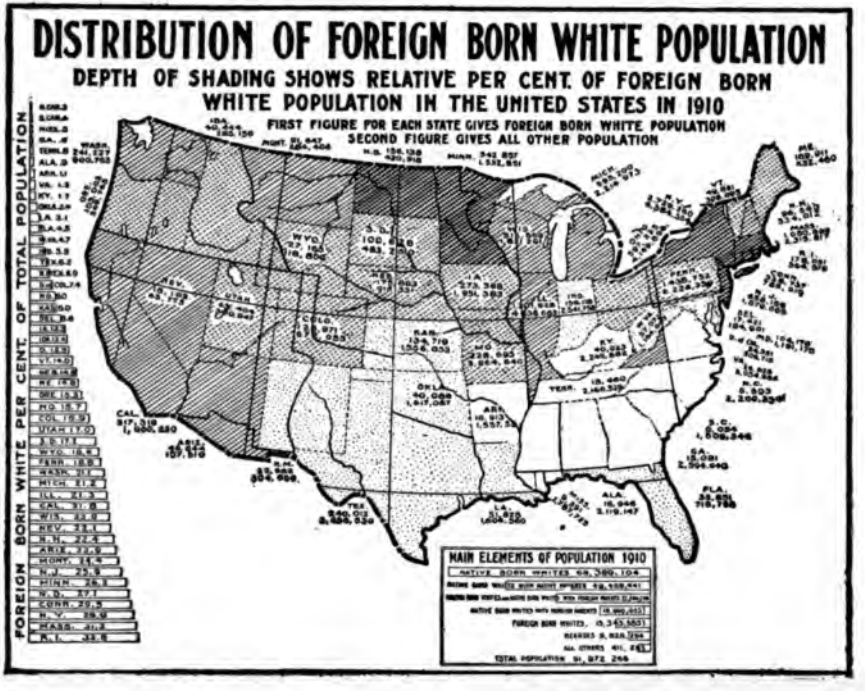
The "Kaffee Klatsch" for the women gives them cheer, and usually better coffee than they enjoy at home. And how the clean, white table-cloth and fresh-cut flowers


SOURCE OF IMMIGRATION IN EUROPE
DEPTH OF SHADING SHOWS RELATIVE AMOUNT OF EMIGRATION FROM EUROPE TO THE UNITED STATES DURING THE TEN YEARS 1900-1910
SCOTLAND 120,469
IRELAND 339,065
WALES 17,464
ENGLAND 388,017
UNITED KINGDOM
DENMARK 65,285
NORWAY 190,505
SWEDEN 249,534
FINLAND
RUSSIA 1,597,306
NETHERLANDS 48,262
BELGIUM 41,035
GERMANY 341,498
FRANCE 73,379
SWITZERLAND 34,922
AUSTRIA HUNGARY 2,145,266
PORTUGAL 69,149
SPAIN 27,935
ITALY 2,045,877
ROUMANIA
BULGARIA SERVIA and MONTENEGRO 39,280
TURKEY
GREECE
AUSTRIA-HUNGARY, 2,145,266
ITALY, 2,045,877
RUSSIA, 1,597,306
UNITED KINGDOM, 865,015
SCANDINAVIA, 505,322
GERMANY, 341,498
GREECE, 167,519
ALL OTHERS, 468,211
COUNTRIES OF EUROPE FROM WHICH THE LARGEST IMMIGRATION CAME TO THE UNITED STATES DURING THE TEN YEARS 1900-1910
TOTAL 8,136,014

bring smiles of appreciation. If they may take the flowers home they are glad. It may not mean much to those who give them, but what joy it brings to homes too dark and sunless to raise the flowers they love so much. It may take a while to break up the stiffness of the occasion, but with a little tact these grave women with faces heavy with care can be made to romp like little children as they play the games that drive away the clouds of trouble which seem always to hover over them. This is truly a Christian ministry, even though never a prayer nor a Scripture is spoken. Not that these would be out of order, but even without them the work—or the play—may be done in the name of Jesus. For, be it confessed, what most of these immigrant women need is not admonition, but just the plain hearty comradeship of those who have enjoyed more of the better things of life—those things which have given the larger vision.

The women need help more than do the men. Confined to the four walls of their kitchens, and made to listen to the crying and the shouting of the children, is it a wonder that many of them become insane? Here's a chance for some big-hearted woman—the chance to minister to just *one* immigrant woman, pouring into her life something of the abundance which has filled her own. Visiting her in her home, counselling with her concerning her children, helping to find work for her husband—in short, being a friend—not in a spirit of patronage or paternalism, but coming as a sister in the spirit of her Master.

The children of immigrants of the first generation are a greater problem and menace than the immigrant himself. Unrestrained and unrestricted on account of the ignorance of parents, and seeing unlawful pleasures abundant, they often find their way to the saloon, the cheap theatre and even viler places, frequently ending


DISTRIBUTION OF FOREIGN BORN WHITE POPULATION
DEPTH OF SHADING SHOWS RELATIVE PER CENT. OF FOREIGN BORN WHITE POPULATION IN THE UNITED STATES IN 1910
FIRST FIGURE FOR EACH STATE GIVES FOREIGN BORN WHITE POPULATION
SECOND FIGURE GIVES ALL OTHER POPULATION
FOREIGN BORN WHITE PER CENT. OF TOTAL POPULATION
MAIN ELEMENTS OF POPULATION 1910
NATIVE BORN WHITES 66,380,104
FOREIGN BORN WHITES 13,345,553
NEGROES 9,828,294
ALL OTHERS 401,215
TOTAL POPULATION 91,972,266



with the penitentiary. The criminal classes are largely augmented from among these children of respectable, hard-working foreigners, and any movement which seeks to help them should be heartily supported.

Industrial classes and clubs for the boys and girls will give them better motives and higher incentives. The kindergarten is one of the greatest factors in helping the children. Trained to use head and hand and heart aright during the years between three and six, these lessons will go with them all through life. Incidentally, this ministry to the children will win the hearts of the parents, whose own lives are brightened by the cheer of the kindergarten trophies which are brought home by the child and displayed with pride by the older folks. But it is the personal influence of the teacher or the leader—unconsciously exerted—which counts for most in children's work. Important, then, to secure men and women of character, who may be entrusted with the destinies of those who have been committed to their charge.

Few are the institutional church features which may not be employed in reaching and helping the immigrant. The difficulty of language need not stand as a barrier in many methods which may be adopted. There are ways of working through which one may speak to the people of every tongue.

First of all, there is the universal language of love. Some time ago two cultured young people in New York were married, one an American and the other a Russian, but neither being able to speak the other's language. However, they found a way to express their love. A hand-grasp, a smile, a glance of the eye will do it. One may talk to anybody in this way—even a little six months' old baby, who cannot speak at all, will understand it. Haven't you noticed how that group of Italian

labourers alongside the railroad track responds to a smile or a wave of the hand as the train passes by?

Then, too, one may speak through printed matter. The Socialists are doing it. They consider it their best progaganda method. In some American cities they have special committees appointed to distribute their literature, printed in various languages, among the tenement people, who read it with avidity. Printing in their own language the message which you desire to bring them, you may speak to larger numbers than would be possible even though you could speak their language, and often the printed page will do it better than you can, because you may thus use the greatest truths which have yet been spoken.

You may use the stereopticon and moving picture machine. Pictures talk in every tongue. Earliest of methods was this—the teaching of truth through graphics. Presenting pictures of patriots of the fatherland, with whom they are familiar, and combining these with illustrations of American heroes will inspire to better citizenship. The story of the parables may be told, the progress of Pilgrim, the life of Christ and the Apostle Paul and other Scriptural knowledge may be received entirely through the eye-gate. Old country pictures for use in the stereopticon and moving picture machine have become so common that one may easily work out an entire season's program of "picture talks."

You may speak in the language of music—the language which the foreigner seems to understand even more readily than the native American. In every city they have their musical organizations—Germans, Bohemians, Italians—indeed, nearly every nationality is represented in the musical societies which meet back of the saloons in the tenement house districts, and in the halls which are rented at small cost above the saloons. Would it not be

a Christian thing to offer them the use of the church for these rehearsals? For where could they go besides the saloon? The saloon-keeper has a monopoly of practically all the halls in their neighbourhood. The immigrants will be attracted by song services, even though they cannot understand the words which are used. The great organs in our churches would thrill them—if they could but hear them, arousing the noblest feelings in the human breast.

But, after all, we must preach to them by word of mouth in their own language. Much as may be done through other methods, the best work cannot be accomplished unless we speak to the immigrant concerning his most intimate and personal relationship to God. This may be done, among other ways, through open-air preaching and tent work in the summer season. Special meetings for children may be conducted after school hours in the afternoon, or before the evening service, thus relieving the meetings for adults of the restlessness which the presence of children often brings, unless they are accompanied by their parents. "Cottage" prayer-meetings may be held in their homes in the winter time, to which they should be urged to invite their friends and neighbours. These meetings should be as informal as possible, so that the people may be made to feel comfortable and natural. But all this should lead to the service in the church building itself. These others are but the porches to the house of God.

Mistakes in this work are sometimes fatal. Guard against arousing bitter feelings between people of various nationalities. Born and bred in an atmosphere of hatred for some other race, on account of oppression, war or social position, the immigrant brings his prejudices with him, often causing quarrels which are fiercely fought out. It is necessary to understand something about the history

of a particular race before the largest and best work can be done among them.

Do not assume that these foreigners are worthless, insignificant people. Many of them have national histories of which any nation might well be proud. Never speak disparagingly of their country. Do not permit them to be called "Dagoes," "Hunkies" or "Sheenies." Respect their rights if they are expected to respect ours.

Do not unnecessarily antagonize their church officials, their priests and rabbis. Many of them are men of culture and are perfectly sincere in their work, rendering a real service in behalf of their people. Furthermore, it is rarely necessary to so much as mention another religion in order to preach yours. Let your message be positive and constructive, rather than controversial and negative.

Be careful not to arouse in the children a feeling of superiority over their parents. The temptation for the child to believe that its parents are "back numbers" is only too strongly developed in this country. This applies particularly to the children of the foreigner as they become "Americanized." In dealing with these children show them how much America owes to the foreigners who have helped to make our country what it is, dwelling upon the greatness of their forefathers.

Avoid the spirit which would cause you to engage in this work simply for the sake of adding a few more members to your church or your denomination. Your motives should be altruistic—your desires simply to help the immigrant in every way possible. If he can be helped best by uniting with your church he should be given every encouragement to do so. But there may be occasions when it would be better to have him remain faithful to his own church.

Do not expect to finish this work by a brief excursion into the tenement-house district, nor by a mere academic



discussion of the problems connected with it. The work will never be done in this fashion. It will require the consecration of the best blood and the best brain that God ever gave any man or woman. If ever we are to adequately meet the needs of the immigrant, we must engage in the work with the utmost degree of devotion and self-sacrifice. Nothing short of this is worthy of this enterprise, and nothing less will accomplish all that must be done.

Like every other great question before the Church today, this whole matter resolves itself into a question of leadership. The preacher brought over from foreign lands is rendering a valuable service. We need him in this work, but too often he hasn't the vision and the grasp required for the task. His son and the son of the immigrant for whom he is labouring will have more of it, and if he really has enough of it he will make an ideal minister for the people of his own nationality. And for this we should labour—seeking to secure the young men who are suitable for this work.

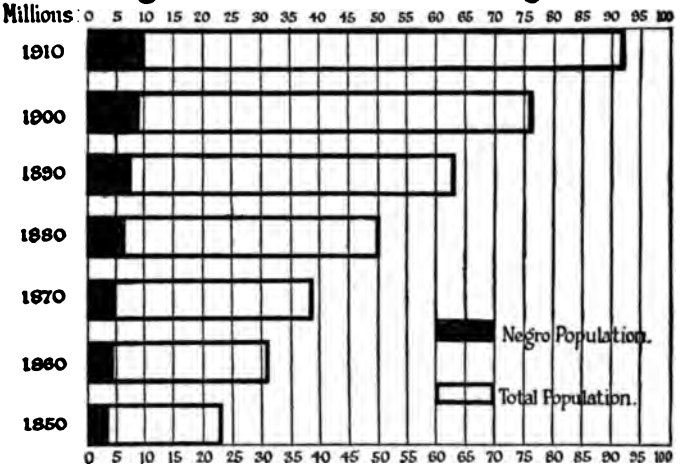
But is it too much to ask that our splendidly gifted American young people should give themselves to this task, rendering whole-hearted service for the immigrant for a week, a month, a year, a lifetime, as God may direct? Is it too much to ask that some of them study Italian, Bohemian, German, or some other language which will permit them to converse with the foreigners whom they should seek to help? Why may we not have a movement in behalf of the foreigners in America similar to the "Volunteer Movement for Foreign Missions"? The enterprise is big enough to stir the enthusiasm of every earnest Christian man and woman. Religion, patriotism, philanthropy, education, social service—all these are needed, and the very best of them all, to answer the challenge of the immigrant to our Christianity.



THE NEGRO.

Proportion between Total Population and Negro Population in the United States.

Relative decrease of Negroes as compared with Whites largely due to unsanitary living conditions



In sixty years the total Population increased about four-fold.
The negro population increased about two and two-thirds-fold.
Actual increase negro population from 1900 to 1910 - 994,300.

VI

THE NEGRO

BOOKER T. WASHINGTON once said: "I cannot hold any man in the gutter without staying in the gutter myself." Somebody else has remarked that the greatest inequality is the equal treatment of unequals, and Gail Hamilton is reported to have said: "If God made the white man white, the yellow man yellow and the black man black, He intended for the white man to remain white, the yellow man to remain yellow, and the black man to remain black."

There are probably as many different opinions with regard to the solution of the negro problem as there are students of this perplexing question. But the negro is here—10,000,000 strong. What shall we do with him? He will not return to Africa to establish a Liberian republic, as some people have fondly wished. He came to the United States against his will and he will undoubtedly stay here. It is simply a question as to whether he is to be a "good" negro or a "bad" negro, and the answer to this question depends as much upon the whites as it does upon the blacks.

The wildest guesses imaginable have been made as to the future of the negro race. It has been said with equal insistence and with probably equal authority both that the negro would ultimately dominate the United States, because of the large birth-rate among negroes, and that the negro race would some day be practically eliminated. As a matter of fact, while during the past sixty years the total population of the country has increased fourfold,

the negro population has increased only two and two-thirds fold. But it must not be forgotten that whereas the increase of the white population was largely due to a considerable influx of foreigners, the increase of negroes depended almost entirely upon native stock. It should be noted that the increase of the negro is but little below that of older civilized nations,—England's increase being but twelve per cent. for the last decade.

There are to-day in the United States, according to the census of 1910, 9,828,294 negroes, or 10.7 per cent. of the entire population. This is an actual increase of 994,300 during the past ten years, or 11.3 per cent., as against an increase of 21.0 per cent. of the entire population of the United States. The census returns since 1800 indicate very clearly that the relative increase of negroes has gradually declined during the past century. The following table shows the per cent. of increase for negroes, according to double census periods, since 1800:

1800–1820,	76.8 per cent.
1820–1840,	62.2 per cent.
1840–1860,	54.6 per cent.
1860–1880,	48.2 per cent.
1880–1900,	34.2 per cent.
1900–1910,	11.3 per cent.

The actual situation with reference to the relative death and birth rates between whites and blacks may be arrived at by studying the census returns. While it is impossible to secure complete vital statistics in this country, there are certain registration areas, consisting of forty-five cities in all parts of the country, in which figures are kept. It is unfortunate that these figures are confined to the cities. There are almost no records for the country. In 1890 the death-rate of negroes in the registration areas was 29.9 per thousand, whereas of whites it was only 19.1

per thousand. As these figures for the negroes included a few Mongolians and Indians, it would be fair to say that the actual death-rate was about 29.0 per thousand for the negro. This means that for every thousand negroes twenty-nine died annually. In the census report of 1900 the figures for death-rates are as follows:

Negroes, - - - - - -	30.2 per thousand.
Whites, - - - - - -	17.3 per thousand.

It will be seen that not only was the death-rate among negroes nearly twice as great as it was among whites, but that the death-rate among negroes increased, whereas it decreased among whites.

There is a general improvement in the matter of death-rates among both blacks and whites according to the census of 1910. It is estimated that in the registration area the death-rate of negroes was about 24.0 per thousand as against 30.2 per thousand in 1900, and the death-rate of whites was about 15.0 per thousand in 1910 as against 17.3 per thousand in 1900.

The greatest divergence in the mortality of the white and coloured races is in the rate of infant mortality and in deaths from tuberculosis. This may be illustrated by the vital statistics for the District of Columbia in 1910:

Deaths of white infants under one year of age	105 per thousand.
Deaths of coloured infants under one year of age	243 per thousand.
Deaths of white people from tuberculosis	127 per one hundred thousand.
Deaths of coloured people from tuberculosis	453 per one hundred thousand.

The fact that the negro is dying in such large numbers of tuberculosis and other still more frightful diseases is, of course, due to his ignorance and to other reasons for

which he is largely responsible. But we cannot forget that it is also to be charged to the fact that he is compelled to live in the worst sections of our towns and cities, often without drainage, or sewerage, or garbage service, without water within a reasonable distance and scarcely any of the sanitary conditions in house, or yard, or street which whites consider an absolute necessity. We drive the worst forms of immorality into the negro quarters and then curse the negro because of his moral weakness. It would be a comparatively easy matter to produce statistics which indicate that the negro is the worst criminal in the world. But how can he help being such? We subject him to the severest tests of our city life—physical, moral and political—and then cynically declare that the "nigger" is no good anyway.

As a matter of self-protection it behooves us to care for the negro. Booker T. Washington is right. If we keep the negro in the gutter, we shall be compelled to stay there with him. The coloured people who live under the most unsanitary conditions are our laundresses and nurses and cooks. If there is contagious disease in their own homes—and there is much of it—they are sure to bring it to our homes, either personally or through the laundry which we send to them.

In the matter of birth-rates all the facts are against the negro. Absolutely reliable data is not available, but taking the number of children in the United States to females between the ages of fifteen and forty-four, we arrive at the following conclusions: In the United States as a whole there were in 1880 to every 1,000 white women 586 children; to every 1,000 negro women (including Indians and Mongolians), 759 children. In 1900 there were to every 1,000 white women 508 children and to every 1,000 negro women 585 children. While the birth-rate has gradually declined for both races in twenty

years, it has declined more rapidly among negroes than among whites; namely, 78.0 per thousand for whites and 174 per thousand for negroes. These figures would seem to indicate the continued supremacy of the white race—if present tendencies continue; but this fact stares us in the face: the negro is actually increasing in numbers; not as fast relatively as is the white, but, nevertheless, he increased nearly one million during the past ten years.

We should consider it as a finality that the white race and the negro race will rise or fall together. It is impossible to have a nation part free and part slave. It is still more impossible to have at the same time in one country a morally and physically decaying race and a surviving race untouched by the dying race's fate. If we could definitely settle this question, it would save us from much flabby thinking, and worse scheming.

One of the most gratifying things brought out in the 1910 census with regard to the negro is the fact that he is going to the farm in such large numbers. Negro farms in the South have increased twenty per cent., while negro population has increased only ten per cent. White farms, on the other hand, have increased only eighteen per cent., while the white population increased twenty-four per cent., according to Thomas Jesse Jones of the United States Bureau of Education. Forty per cent. of all agricultural workers in the South are negroes. Negro farm labourers and negro farmers of the South cultivate farms whose area is approximately 100,000,000 acres. There are in the South about two and one-third million negro agricultural workers, of whom almost one and one-half million are farm labourers, and 890,000 are farmers owning or renting their farms. Of the 890,000 negro farmers in the South 218,000, or twenty-five per cent., are owners.[1]

[1] These figures are subject to slight corrections in the final census report.



Negro farm owners of the South own and cultivate 15,702,579 acres, which they have acquired in less than fifty years. Add to this sum the land owned but not cultivated by the negroes of the South and the land owned by the negroes of the North, and the total land ownership by negroes of the United States undoubtedly aggregated 20,000,000 acres in 1900. The total value of land and buildings on farms owned or rented by the coloured farmers of the South is almost one billion dollars.

One of the greatest needs among the negro race is that of education, as it is among all other depressed people. Negro illiteracy in the United States was 30.4 per cent. in 1910 as against 44.5 per cent. in 1900. White illiteracy in the United States was 5.02 per cent. in 1910 as against 6.2 per cent. in 1900. It seems almost incredible that the negro improved so much in the short space of ten years, and yet to have about one-third of the race illiterate means that much yet remains to be done.

The great mass of negro population lives in rural communities. This means that progress for the negro must come through better rural conditions. Dr. W. D. Weatherford in "Present Forces in Negro Progress" states that the average salary paid all public school-teachers in South Carolina during the term 1910–1911 was for negro men $132.73 and for negro women it was $98.38. The length of term for towns was twenty-two weeks; that for the rural community thirteen weeks, or sixty-five days. The average expenditure per enrollment for white children was $12.62, but it was only $1.71 per negro child, or thirteen cents per week in a school of fifty pupils, which would be a large enrollment. There would be disbursed, therefore, for teacher's salary and all expenses of the school, $26.00 per month. The average school would be much below this.

According to the report of the Superintendent of Education of the state of Texas, where the public school system is, perhaps, as good as can be found in the South, out of 13,116 rural teachers 10,564 have had no college, normal or even high-school education. This large number is trying to teach when they themselves have not finished more than the seventh or eighth grade. It is a well-known fact that this is far above the preparation of rural negro teachers. Of the 4,413 negro teachers holding first, second, third grade or permanent certificates, 3,427 hold the two lowest rank certificates, that is, third and second, equal to about fifth and sixth grade work in a good public school.[1]

Perhaps the greatest weakness in the educational system of the South in behalf of the negro is the lack of proper supervision. Says Prof. W. K. Tate in his 1911 report with reference to South Carolina schools: "The education of the negro in South Carolina is in the hands of the white race. The white trustees apportion the funds, select the teachers and receive reports. The county superintendent has the supervision of these schools in his hands. We have expended this year $348,834.60 in the support of negro schools. I never visited one of these schools without feeling that we are wasting a large part of this money and are neglecting a great opportunity." There are literally scores of white county superintendents who never visit a negro school and often do not know where these schools are located. If the white teachers need help and encouragement, how much more do the negro teachers need it? And yet the coloured teacher, says Dr. Weatherford, gets less than one-quarter the attention that the rural white teacher gets. If we spend from a quarter to a half million dollars in each southern state annually on negro education,

[1] "Present Forces in Negro Progress."

we at least should have business sagacity enough to see that it is well spent.

The text-books are written with illustrations adapted to the use of white children. Coloured children should have school-books especially prepared for them, which they can understand and in which they will take greater pride. The buildings in which the coloured children attend school are unattractive and barren.

The Superintendent of Education of North Carolina says: "In justice to the negro and for the information of some of our people who have been misled into thinking that too large a part of the taxes that the white people pay is spent for the education of the negro, it may be well, at the outset, to give a brief statement of the facts in regard to the apportionment of the school fund. As is well known, under Section 4116 of the School Law, the apportionment of the school fund in each county is practically placed absolutely under the control of the County Board of Education, the only restriction laid upon the board therein being that the funds shall be apportioned among the schools of each township in such a way as to give equal length of term as nearly as possible, having due regard to the grade of work to be done, the qualifications of teachers, etc. The Constitution directs that in the distribution of the fund no discrimination shall be made in favour of either race. This report shows that in 1910 the negroes of city and rural districts received for teachers' salaries and building schoolhouses $373,390.55 for 238,091 children of school age. The whites received for the same purpose $1,924,704 for 497,077 children of school age. The negroes, therefore, constitute about thirty-two per cent. of the school population and receive in the apportionment for the same purposes less than seventeen per cent. of the school money. This report shows that the negroes paid for schools in

taxes on their own property and polls about $163,417.89, or nearly one-half of all that they received for school purposes." This indicates the negro's willingness to bear a good part of the financial burden of education.

Another important need of the negro is that of industrial training. Such institutions as Hampton and Tuskegee have performed a most valuable service in the training of skilled labourers. Tuskegee during its thirty years of existence has sent out 9,000 students. Booker T. Washington estimates that the average property holdings of these 9,000 students is $1,700 each. The graduates of both Tuskegee and Hampton have in turn established scores of industrial schools for the negro race, thus fitting the negro for industrial efficiency.

It has sometimes been stated that the labour unions have shut out the negro artisan, but, as a matter of fact, there is a clause in the constitution of the American Federation of Labour which provides that every member of the Federation shall "never discriminate against a fellow worker on account of creed, colour or nationality." When a negro is discriminated against, it is not on account of his colour but on account of his character. Everybody knows that it is much easier for a negro to become a member of the white man's labour union than it is for a negro to become a member of the white man's church. In those localities where working men—organized or unorganized—discriminate against the negro, it is usually because they have been set such an example by those who are supposed to have a broader culture than that with which the average working man is credited. It is quite a common thing in New York and other large cities to see hundreds of negroes in Labour Day parades.

In the matter of religion the negro is greatly handicapped by his antecedents. It is not many years since he was a savage in Africa. It is no wonder, then, that

he is superstitious and sometimes acts in an apparently ludicrous fashion at a religious meeting. Even after coming to this country, for 250 years there was systematically expunged from the negro race the best qualities which fit a man for citizenship in a democracy.

Considering the short time that the negro has had any kind of a chance for preparing himself, he has done marvellously. Let us give him a square deal—a man's chance. Neither race hatred nor mawkish sentimentality will settle this very delicate question. The South cannot settle it alone and the North cannot do the work of the South. The North and the South, the city and the country, must attack the situation together, for this is a national problem.

VII

THE INDIAN

THE total number of Indians in the continental United States is 265,683 and in Alaska 25,331. In 1900 there were in the continental United States 237,196, and in 1890, 248,253; in 1880 there were 244,000 and in 1870, 278,000. It appears, therefore, that the number of Indians in the continental United States declined from 1870 to 1900, but increased considerably during the decade between 1900 and 1910. In Alaska the number of Indians was 29,536 in 1900; 25,354 in 1890; and 32,996 in 1880. The largest number of Indians in 1910 was in Oklahoma, the population in this state being 74,825. Other states having an Indian population of over 10,000 were Arizona, 29,201; New Mexico, 20,573; South Dakota, 19,137; California, 16,371; Washington, 10,997; Montana, 10,745; Wisconsin, 10,142. Indians were found, however, in every state and territory, but their number in Delaware, Vermont, New Hampshire and West Virginia was less than fifty. In the continental United States the number of Indians per 100 square miles is 8.9. The number varies from 107.8 in Oklahoma to 0.1 in West Virginia. The number of Indians per 100,000 total population declined from 721.0 in 1870 to 288.9 in 1910. The number of Indian tribes in the continental United States is large, but the number of members in some is very small. There are six tribes represented by a single member, and thirty with a membership under ten. The chief tribes, numerically, are the Cherokee, of whom there are 31,489; the Navajo, with 32,455 members;

the Chippewa, with 20,214; the Choctaw, with 15,917; and the Teton Sioux, with 14,284. Of the remaining tribes none has as many as 7,000 members, but there are seventy-four tribes represented by not less than 500 individuals.

The total number of Indians in the continental United States is distributed by blood as follows:

All classes	265,683 =	100 per cent.
Full blood	150,053 =	56.5 per cent.
Mixed blood	93,423 =	35.2 per cent.
White and Indian	88,030 =	33.1 per cent.
Negro and Indian	2,255 =	0.8 per cent.
White, Negro and Indian	1,793 =	0.7 per cent.
Other Mixture and Mixture unknown	1,345 =	0.5 per cent.
Not reported	22,207 =	8.4 per cent.

Of the Indians in Alaska 84.7 per cent. are full blood and 15.3 per cent. are of mixed blood.

Of the total number of Indians in the continental United States 50.9 per cent. are males and 49.1 per cent. are females, the number of males to 100 females thus being 104.4. The birth-rate is greater among the Indians of mixed blood than it is among the full blood Indians, and it is greatest among those of white and Indian mixture.

With reference to the question of vitality the census returns indicate that the proportion of surviving children is higher among mixed blood women, and higher in cases of marriage with whites than in case of marriage with mixed blood or with full blood Indians. To what extent this greater vitality of the offspring of mixed blood Indian women is due to the greater sturdiness of the stock, and to what extent to economic and social conditions is hard to determine; but it is plain that the greater fecundity of mixed blood women, together with the

greater vitality of their children, will tend to increase the proportion of mixed bloods among the Indians of the United States. As a result of these tendencies the full blood Indian is doomed to disappearance at a date not very far removed. In the course of time the entire Indian race will probably be absorbed by the white race.

Meanwhile, there are nearly 300,000 of them in our midst, and the increase in the Indian population from 1900 to 1910 was twelve per cent. Even making allowance for whatever inaccuracies there may have been in either census, the Indian population apparently has grown at about the same rate during the past ten years as the negro population, and, as was pointed out in the latter connection, this is the normal rate for the increase of population in most European countries.

The history of the relation of the white man to the Indian is not a very proud one. America was the Indian's territory by right of preoccupancy ; and yet to yield everything to the Indian's rights of occupancy would have doomed America to wilderness conditions forever. The Indian had been in possession of the American continent for centuries. With the exception of a few small towns in the southwestern part of the country there was absolutely no sign that he had improved it. The Anglo-Saxon came to the continent and subdued it. The Indian remained stationary. The Anglo-Saxon pushed on beyond him, and in doing so he violated his treaties with the Indian race. But if the early settlers were to remain in this country they required more room. This meant the destruction of the wilderness which was the Indian's home and hunting-ground. Whatever may have been the original intention of the white man, however, it soon degenerated into the cruelest selfishness, until to-day the Indian has been robbed of his land, degraded in his morals, and almost ruined in his health. Forced to live



upon reservations which often consisted of the poorest of his former valuable possessions, he has been crowded into comparatively small, close rooms, without ventilation. He ate food to which he was not accustomed, he was deprived of his former method of securing exercise, with the result that whereas tuberculosis was practically unknown among the Indians of former years, to-day it is his greatest scourge.

And yet the fact that the Indian declined to adopt the methods of the white man is not altogether to his discredit. Says Charles Alexander Eastman (Ohiyesa) in "The Soul of the Indian":

"The native American has been generally despised by his white conquerors for his poverty and simplicity. They forget, perhaps, that his religion forbade the accumulation of wealth and the enjoyment of luxury. To him, as to other single-minded men in every age and race, from Diogenes to the brothers of Saint Francis, from the Montanists to the Shakers, the love of possessions has appeared a snare, and the burdens of a complex society a source of needless peril and temptation. Furthermore, it was the rule of his life to share the fruits of his skill and success with his less fortunate brothers. Thus he kept his spirit free from the clog of pride, cupidity, or envy, and carried out, as he believed, the divine decree—a matter profoundly important to him. It was not, then, wholly from ignorance or improvidence that he failed to establish permanent towns and to develop a material civilization. To the untutored sage, the concentration of population was the prolific mother of all evils, moral no less than physical. . . . It is simple truth that the Indian did not, so long as his native philosophy held sway over his mind, either envy or desire to imitate the splendid achievements of the white man. In his own thought he rose superior to them. He scorned them, even as a lofty spirit absorbed in its stern task rejects the soft beds, the luxurious food, the pleasure worshipping dalliance of a rich neighbour. It was clear to him that

virtue and happiness are independent of these things, if not incompatible with them. There was undoubtedly much in primitive Christianity to appeal to this man, and Jesus' hard sayings to the rich and about the rich would have been entirely comprehensible to him."

To such a race we are commanded to bring the Gospel. Over 50,000 Indians are estimated to be destitute of religious instruction or the ordinances of the Church. There are to-day eighteen Evangelical Protestant Boards and Societies which are carrying on work among the Indians of the United States. Incomplete reports from these boards show missions located in nineteen states, with the following summaries:

Churches	397
Stations	318
Ordained ministers, white	164
" " native	211
Commissioned helpers, white	105
" " native	109
Communicants, native and mixed	26,532
Adherents (estimated)	60,347
Sunday-schools	342
Enrollment	16,083
Mission classes among the Indians (so far as at present reported)	34

In these classes are employed 150 teachers and helpers, with 1,829 pupils enrolled. Only the elementary English branches are taught, and a few industries, such as Agriculture, Stock Raising, Carpentry, and Domestic Service. To this the government schools add Weaving, Shoe and Harness Making, Wood-Carving, Broom Manufacturing, Dairying and Bee Culture.

In industrial education a sphere of great opportunity for the uplift of the Indian is found. The effort of the

Protestant Boards in this respect is limited, but is successful where undertaken with adequate appropriations for its maintenance. It can readily be seen, therefore, that compared to what might be done, the Protestant churches of this country are woefully lacking in aggressive work among the Indians. Service of this kind requires men and women of the strongest type, but principally, the work should be placed upon a statesmanlike basis.

The Indians are for the most part on reservations. Not many years hence they will be scattered. In many respects this will be a great blessing to the Indians, but while they are still upon the reservations the opportunity of the Church is greater than it ever can be later, so far as concentration of effort is concerned.

It is true that much that was vicious in the administration of Indian affairs has been eliminated during recent years. The government has greatly improved its schools among the Indians, and it spends a liberal amount of money for their education. It is gradually allotting good land in severalty to Indians whose reservations still contain good land, but for the most part, we are allotting to many Indians the poorer remnants which have been left to them after the many injustices of the white man—a pathetic spectacle, this granting Indians the choice of land on which no well-equipped white man could make a living.

James McLaughlin, United States Indian Inspector, says in his book, "My Friend the Indian," that the Treasury of the United States holds something like $36,000,000 in funds belonging to the Indians. "The fund as it stands," he says, "might be described as an endowment for the creation of paupers and the perpetuation of the present state of dependence among the people to whose credit it stands. In addition to this fund, the government holds for the Indians a vast amount in landed

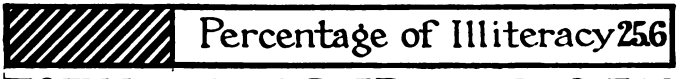
property, the title to a great deal of which property will pass to the Indian in twenty-five years after he accepts an allotment. It is quite impossible to value the land, even approximately, but it is worth many millions of dollars. The Indian from time to time gets just about enough of this great wealth to keep life in his body and to prevent him from exerting himself to any great extent on his own behalf, with the result that the American Indian is fated to die in a state of unthrift and indigence, a sort of half-starved ward in chancery." This property should be given to the Indians at once. At any rate, it should be given to them much more quickly than is now being done. The objection is raised that the Indian would not know how to use this wealth. He certainly is not making very much progress under the present condition, and were he to receive it and spend it foolishly he would then plainly understand that his very life depended upon his exerting himself and taking a man's part in our American life.

The Indian is no longer the fine specimen of manhood he was thirty years ago. He has degenerated physically, and it is not at all certain that he has advanced intellectually. If the Indian is ever to be given the chance to make a man of himself he must really be given that chance as a free man—as a citizen of our great democracy.

ILLITERACY IN CUBA

According to Birth and Color.
Population Ten Years of Age and Over 1,481,573

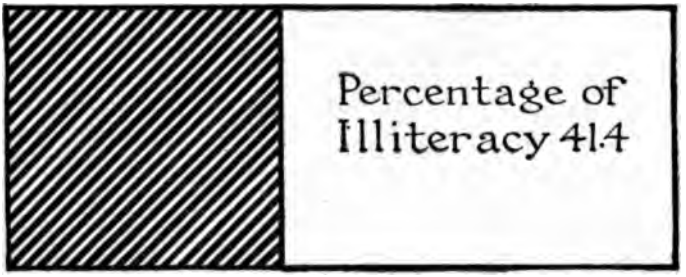
TOTAL FOREIGN WHITE 196,881



TOTAL COLORED 453,714



TOTAL NATIVE WHITE 830,978



VIII

THE SPANISH-AMERICAN

IN the southwest section of the United States, there are 800,000 so-called "Spanish-Americans," who, by the way, are neither Spanish nor American. Their forefathers lived in California, New Mexico, Texas, Arizona, Utah and Nevada, and it was then their own land. This entire territory was originally Spanish, but finally it came under the American flag. Many of us wonder why these Spanish-Americans are not as loyal to the United States as most of us think we are. When an Englishman comes to America, we are out of patience with him if he does not immediately take steps to become naturalized. But when an American settles in England and becomes a citizen of his adopted country, we call him an "Anglo-Maniac" and a renegade. What a nation of egotists we Americans are! Now the country in which the Mexicans live is still to them their native land—a part of Mexico. The Americans are looked upon as intruders and as an alien people. The very strength and success of the American is a source of resentment to his Spanish fellow citizen.

The prevailing use of the Spanish language makes the problem distinct and difficult. The mere fact of race is not definitive. Our American population is one tangle of diverse racial elements. But any civilization is embarrassed by the vernacular use of two or more languages. Special methods must be used to reach a population alienated from the common mass by a foreign speech.

Though many of these people are native to our soil for generations,—some indeed have descended from those in whose veins European blood flowed and who dwelt upon this soil before the Pilgrim Fathers landed on Plymouth Rock,—yet the Spanish language has to this day proved a barrier to their incorporation in American civilization. The problem has two faces. Here is an alien population long native to the soil, but here is also an immigration problem, and one almost unique among our many. In the case of most of the peoples coming in numbers to American shores, while the sense of nationality is often strong, yet they more or less readily yield to the appeal of American citizenship. There is coming to us, however, from Mexico an immigration which the sense of nationality embitters against American citizenship. They do not intend to become citizens; they resent the suggestion that they become citizens.

The Mexicans are mostly labourers. Originally all were entirely dependent upon agriculture, though unorganized home manufactures have always occupied a proportion of the population. In recent years numbers are employed in railroad construction and in shops, and to some extent in factories. They also work in the mines and in the humbler occupations of the growing cities. Some in every community keep stores and shops. Already a limited number are possessed of independent means. They are keen politicians, and as a race incline to participate in political movements. There is much and probably increasing drunkenness. The Spanish are said, however, to be a naturally temperate people. The saloon is an American institution, not Spanish or Mexican. The natural antagonism of this population to the saloon is further revealed in their attitude towards the incipient prohibition movement of New Mexico. It is alleged that the liquor interests fear to submit the ques-

tion of prohibition to popular vote since the Mexican element is sure to be rallied in opposition to the saloon.

Educational institutions of the right kind are very much needed. In the schools that we furnish we must provide a curriculum which will combine manual training and art and music, besides the other cultural teaching, but principally we must teach those things which make for a better manhood and womanhood. The various denominations are conducting mission schools at many points. They should receive the hearty support of the Church. There is no more important work being done among the Mexicans.

The combined Protestant Churches have at work in California, Arizona, New Mexico, Texas and Colorado a total of 138 ordained ministers and lay workers, not including teachers in the mission schools, nor does this include about ten women workers who are engaged in special evangelistic or social work. While it is not possible to tabulate every evangelical agency of work in this field, it is estimated that there are 201 church organizations with a membership of 8,315.

Midway between North and South America and on the great line of travel from Europe to the Pacific via the Panama Canal, is Porto Rico : about half the size of New Jersey and about 105 miles long by thirty-five miles wide ; mountainous in the centre with a flat rim around its seacoast. The name Porto Rico comes from the Spanish Puerto Rico, meaning "Rich Port" or "The Gateway of Wealth." Early in the sixteenth century Ponce de Leon founded a city on the island which he named San Juan Bautista de Puerto Rico, whence is derived the present name of the island.

Its history, like all countries with which Spain has had to do, is one of romance and bloodshed and tyranny. The Porto Ricans themselves are industrious and law-

abiding and intelligent. One of the bright spots in their history is that outlined in a statement made by Dr. Tulio Larrinaya, Commissioner of Porto Rico at Washington :

"Porto Rico is the only country in the world that abolished slavery voluntarily and deliberately by the will of her own people. We, the slaveholders, abolished slavery there. It was done in a night, without bloodshed and without friction. When by chance we secured representation in the Spanish Cortes, our people united with the Spanish Republicans and passed a law that accomplished that result. The cable flashed back the news to our country, and on the following morning every slave in Porto Rico rose from his bed a free man. We not only did that, but we paid the slaveholders for their slaves. For that purpose we contracted a loan which, in principal and interest, amounted to $14,000,000. I believe that this is something of which we may justly be proud ; and it was an achievement which has not been accomplished under similar circumstances by any country in the world."

Porto Rico is 1,000 miles from Havana, 1,200 miles from Panama, 1,420 miles from New York, and 1,650 miles from the mouth of the Amazon. It is a wonderfully productive country. There are no wastes or swamps or rocky stretches. The entire island may become a great garden.

According to the census of 1910 Porto Rico has a population of 1,118,012. The following figures indicate its growth during the past 145 years : 1765, 44,883 ; 1775, 70,250 ; 1800, 155,426 ; 1815, 220,892 ; 1832, 330,051 ; 1846, 447,914 ; 1860, 583,308 ; 1877, 731,648 ; 1887, 798,-565 ; 1899, 953,243 ; 1910, 1,118,012. Porto Rico has two cities, sixty-four towns and twelve villages. San Juan, the largest place, has a population of 48,716, and Ponce, the next largest, a population of 35,005. Mayaguez and Caguas, with 16,563 and 10,354 inhabitants respectively,

are the only other places on the island having over 10,000 inhabitants. There are seven places having from 5,000 to 10,000, nineteen having from 2,500 to 5,000, and forty-eight having less than 2,500 inhabitants. The following table, taken from the United States census, shows the population of the eleven cities and towns having in 1910 over 3,000 inhabitants, as reported at the censuses of 1910 and 1899, together with the absolute and the relative increase during the eleven-year period:

City or Town	Population		Increase[1]	
	1910	1899	Number	Per Cent.
Aguadilla	6,135	6,425	-290	-3.5
Arecibo	9,612	8,008	1,604	20.0
Bayamon	5,272	2,218	3,054	137.7
Caguas	10,354	5,450	4,904	90.0
Fajardo	6,086	3,414	2,672	78.3
Guayama	8,321	5,334	2,987	56.0
Humacao	5,159	4,428	731	16.5
Mayaguez	16,563	15,187	1,376	9.1
Ponce	35,005	27,952	7,053	25.2
San Juan	48,716	32,048	16,668	52.0
Yauco	6,589	6,108	481	7.9

The total area of Porto Rico, including the adjacent and dependent islands, is 3,435 square miles. The average number of persons to the square mile in 1910 was 325.5, and in 1899, 277.5. The urban territory of Porto Rico—that is, the places of 2,500 and over—contained 224,620 inhabitants, or 20.1 per cent. of the total population, while 893,392 inhabitants, or 79.9 per cent., lived in rural territory. The urban territory, as it existed in 1899, contained 138,703 inhabitants, or 14.6 per cent. of the total

[1] A minus sign (-) denotes decrease.



population, while 814,540 inhabitants, or 85.4 per cent., lived in rural territory.

A comparison of the total population in 1910 of places having a population of not less than 2,500 each, with the total population of the same places in 1899, shows an increase of 36.5 per cent. During the same period the rural population comprising that of the remainder of Porto Rico increased 13.3 per cent. The urban population thus increased more than two and a half times as rapidly as the rural. The indications are, therefore, that even in Porto Rico with its unsurpassed natural agricultural opportunities, the tendency of the population is towards the city. Manufactures are increasing in Porto Rico, chiefly among them being bread and other bakery products, coffee, liquors, sugar, molasses and tobacco. Exports have increased from $8,583,967 in 1901 to $30,391,225 in 1909. Sugar and molasses is by far the most important manufacturing industry on the island. The value of these products form fifty-six per cent., and the value added by manufacture 53.3 per cent. of the respective totals for all industries.

While the cities of Porto Rico are growing very rapidly the population is at present overwhelmingly rural, only 9.9 per cent. living in cities of 10,000 inhabitants and over. One of the factors in developing the rural districts lies in the situation that the factories on the island are largely located in the smaller towns and rural communities.

When Porto Rico came under the Stars and Stripes it was almost demoralized because of three centuries of misrule and selfishness. At that time only about twenty per cent. of its splendid agricultural fields were under cultivation. Labourers were very poorly paid, and they were unable to purchase the necessary amount of food for human maintenance. The anemic condition of great

numbers of the poor to-day is due to starvation and to their former method of living. The great problems confronting Porto Rico are first: a government which will be satisfactory both to the United States and the provincial leaders (at this moment there is considerable uneasiness and discontent among the Porto Ricans because of the apparent indifference of the United States Congress to the governmental needs of the islanders); second: the necessity for better and more adequate education to fit the peculiar requirements of the natives. The public school curriculum must be adapted to the conditions which exist in Porto Rico. Illiteracy is still quite common, although there is a great desire among the better classes for education. When the United States took possession there was scarcely a single well equipped school on the island, and there was only one schoolhouse, although on December 31, 1897, 22,265 pupils were enrolled in the Spanish schools. In the American schools—five years later, there were 42,070 pupils enrolled. This was increased to 70,216 pupils enrolled the following year, or about one-fifth of the total population of school age. There are now approximately 1,200 American schools in Porto Rico, but there are still about 350,000 children of school age without educational facilities. Whereas the Spanish government spent only $35,000 a year on the schools over $1,000,000 per year is spent to-day.

Another great need of the Porto Rican is better sanitation. Tuberculosis, pneumonia and other diseases of the lungs are responsible for one-third of the deaths. More than three-fourths of the natives suffer from "hook worm," as it is commonly known in the South. It is said that ninety-five per cent. of the population, outside of the cities and larger towns, are infected by this disease and ninety per cent. of the adult labouring population. If this disease were eradicated—and it may be—it would

mean the physical salvation of the Porto Ricans. It may be stamped out in Porto Rico as yellow fever has been in Cuba, and as smallpox has already been eradicated under proper medical supervision. Already the death-rate in Porto Rico has been decreased within a few years by one-half.

But important as are the elements which we have considered the necessity for moral improvement is even greater. While the American saloon has not yet become a Porto Rican institution, and while the natives rarely become intoxicated, nevertheless gambling is common among all classes, and immorality exists to a very considerable degree. This laxity of the morals of the masses is largely due to the degeneracy of the priests, who for many years were the religious leaders of the people. "Father" Sherman, a son of Gen. W. T. Sherman, who was the Roman Catholic chaplain for the American Army in Porto Rico wrote to a Catholic journal:

"Porto Rico is a Catholic country without religion. The clergy do not seem to have any firm hold on the native people, nor have they any lively sympathy with Porto Rico or Porto Ricans. The island needs spiritual transformation wrought by the Gospel of Jesus Christ in the lives of the people. Rural districts are particularly destitute of religious privileges, and the sacred relationships of American home life are largely unknown."

About one hundred miles south of Florida is Cuba, the "Pearl of the Antilles"—730 miles long, with an area nearly as great as Pennsylvania or Ohio. It has a population of 2,048,980. The number of persons ten years of age and over, according to the census of 1907, was 1,481,573. Of foreign whites there were 196,881, and the percentage of illiteracy 25.6. Of the total number of coloured persons—453,714—the percentage of illiteracy

was 55.0. The total native white population was 830,978 with the percentage of illiteracy 41.4. About one-half the males of voting age were illiterate. Out of the total population of 2,084,980, 21,420 were carpenters, one out of every seven being illiterate. Of cigar factory operatives there were 24,161, the proportion of illiteracy being slightly higher. But these constituted the better type of workers. Of farmers, planters and farm labourers there were 364,821 males and 3,110 females. Of the males 235,027, or nearly two-thirds, were illiterate. The illiteracy among the females was in about the same proportion.

Another striking fact in connection with the life of Cuba is that 257,888, or 12.5 per cent. of the total population, are illegitimate children. But this is not to be wondered at when one considers the customs which existed for so many years previous to the intervention of the United States. The price of a marriage ceremony was fifty dollars in advance. The citizens were kept in perpetual poverty by those in power, so that it was impossible for any of the poorer class to enjoy the luxury of a marriage ceremony. Even now, considerable red tape is necessary in Cuba for legal marriage.

Cuba, like Porto Rico, suffered grievously from Spanish misrule. As early as 1825 we find the United States interested in the question of Cuban annexation. President Polk proposed in 1848 to purchase the island from Spain, but the offer was rejected, as was that of President Grant during the "Ten Years' War," the period of Cuba's bitterest struggle for independence. But the blowing up of the *Maine* in the harbour of Havana determined the destiny of the island, the subsequent history of which is familiar to every American. On May 1, 1898, Admiral Dewey destroyed the Spanish fleet off Manila Bay, and the Philippines became American territory.

On the morning of July 3d the Spanish fleet under Admiral Cervera was totally destroyed near Santiago Harbour, and on December 10th the Treaty of Peace with Spain was signed at Paris, ratified in the following March, and Cuba was proclaimed a free country on April 11, 1899, after nearly 400 years of Spanish dominion.

The Cubans had been so long fighting for Cuban control of Cuba that it required some time to understand the attitude of the Americans, but the Bill of Rights, issued by General Leonard Wood, Commander-in-Chief and Military Governor of Santiago province, guaranteeing the right of assembly, petition and remonstrance; freedom of worship according to individual conscience; courts of justice open to all; the right to a hearing by the accused in criminal cases; criminal procedure in accordance with our law; safeguarding the rights of citizens in business, person, papers, house and effects; right of free printing and writing, subject to responsibility for the abuse of the privilege, clearly indicated the attitude of the United States.

Very soon a public school system was established, the postal telegraph and railway systems were greatly extended, a code of civil and moral laws was revised and the courts were reorganized, so that it was possible for a Cuban to secure justice. Under a constitution which guaranteed religious liberty the American Missionary Societies became active in a comprehensive manner, various sections of the country being cared for by different denominational bodies. A plan of coöperation is being worked out among these denominations, and the work is being carried on most effectively. Illiteracy and immorality are the two great problems of the missionaries, although the response of the people is most gratifying. New moral standards are being set up. Cuba is getting a new conscience, a new consciousness, and a new creed,

as is pointed out by Dr. Howard B. Grose in his "Advance in the Antilles."

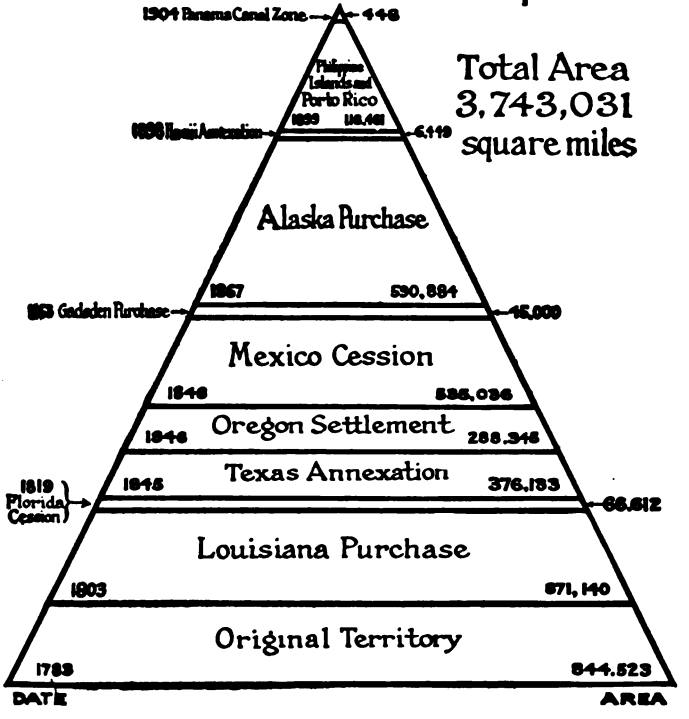
The digging of the Panama Canal will open the gateway to America for vast numbers from the states of Central America and the South American Continent. These will give the Southwest an immigration problem such as it has never had before. Those who will come to us may be either a blessing or a curse. Much will depend upon how we ourselves welcome them. The United States has already conquered by force of arms the brown-skinned people of the South, but these now challenge our nation to conquer their hearts as well.

Here they are then, 4,000,000 Spanish-Americans: in Cuba, in Porto Rico and in the southwest section of the United States—another distinct obligation which America must meet. They need schools that will not only teach their children to become efficient workmen but which will teach them the beauty and dignity of labour. They need the Gospel of Jesus Christ, untainted by superstition. But these things must be given them in the spirit of brotherhood and without a trace of patronage or superiority.



GROWTH OF THE UNITED STATES

Date of Accession and Area in Square Miles



IX

THE NEW FRONTIER

THE United States has to-day an area nearly four and a half times as great as it was in 1783. In 1803, with the Louisiana Purchase, the territory of this country was more than doubled. Steadily we have grown until in 1904 the Panama Canal zone of 448 square miles was acquired. This latest acquisition will mean more to the United States than the mere saving of time in transporting freight. It will some day figure significantly in commanding the Pacific Ocean, the future battle-ground of the world, for in this arena Russia, Japan, China and the United States will determine whether the world is to be dominated by the Anglo-Saxon race or by a race which is foreign to most of the ideals which have made America great and powerful.

Says Ward Platt in "The Frontier": "World navigation and world history may be divided into three stages: the Mediterranean, which stands for past history, the Atlantic, which means the present, and the Pacific, which holds the future. History was shifted from the Mediterranean to the Atlantic in an attempt to find an ocean route to the Orient. . . . In the light of modern history we are able to appreciate the immense importance of our every accession of territory bordering on the Pacific. Hawaii in its location is providential. Our trade with the Orient steadily increases. We are sure to dominate the Pacific and to exert over the Orient a correspondingly great influence. The importance of the development of the West as a basis of this new world in-

fluence is apparent." The Orient may not be quite so sure about its future disposition. It may protest against being dominated by the United States even to the extent of being "influenced" by it. When giant China awakes —watch out. And the Japanese are still to be reckoned with. Therefore, let us not be overconfident. It is exceedingly important that we first of all build up our own Western frontier in point of manhood and morals, as Ward Platt suggests, before we calmly talk about dominating great and powerful countries. We might better learn how to possess our own land.

What about this American frontier? We are told that America no longer has a "frontier"—that all the land has been occupied or at least appropriated. The history of the disposition of the 3,000,000 square miles of public domain of the United States is one of which we may be heartily ashamed. It cost us four and seven-tenths cents per acre, and this cheap land was a louder call to the immigrant than our democratic form of government.

Thomas Carlyle once said, "Ye may boast o' yere democracy or any ither 'cracy or any kind o' poleetical roobish, but the reason why yer labouring folk are so happy is that ye have a vost deal o' land for a verra few people." But the day has gone by when the poor man can secure free land. We have reached the limit in this respect. We are facing a situation similar to that in many foreign lands. We have become land impoverished through our foolish generosity in giving railroads, and speculators, and land-grabbers the choicest sections of our national domain.

In "Privilege and Democracy," Frederic C. Howe tells us that of this immense area the Pacific railroads alone acquired one-twelfth. In addition to a right of way across the continent of 100 to 400 feet wide, with such land as was needed for sidings, stations and yards, a

subsidy of every alternate section of one square mile each on either side of the right of way was added as an aid to construction. The dealings of the Pacific railways with Congress with regard to land transactions have been notoriously scandalous. It is said that the grants of the Northern Pacific Railway alone were worth a thousand million dollars.[1]

Following the railways came the land grabbers and ranchmen, who have appropriated great tracts of land which they are still holding unlawfully. One individual became the owner of 14,539,000 acres of the richest land in California and Oregon—an area three times as great as the state of New Jersey, with its population of two million and a half.[2] One hundred men in the Sacramento Valley came to own 17,000,000 acres of land. There are single estates twice the size of Belgium, bigger than all Switzerland, bigger even than the combined areas of New Hampshire, Massachusetts, Connecticut and Delaware. Other investigations indicate that more than 150,000,000 acres have been illegally or collusively appropriated from the public domain within the last fifteen years. The investigations made during the administration of President Roosevelt indicate that large sections of the best land of the nation have been acquired by dishonest means. It has been estimated that America has been despoiled of an empire greater than the combined areas of the thirteen original states. The Public Lands Commission, appointed by President Roosevelt, reported that "a larger proportion of the public land is passing into the hands of speculators than into those of actual settlers who are making homes. Nearly everywhere the large landowner has succeeded in monopolizing the best tracts whether of

[1] "The United States in Our Own Times," E. Benjamim Andrews, Chapter IV.

[2] *Everybody's Magazine*, May, 1905.

GROWTH OF POPULATION BY STATES
FIRST FIGURE GIVES POPULATION FOR 1910,
SECOND, FOR 1900; THIRD, PER CENT.
OF INCREASE
Average Growth 21 per cent
Less than 21
21 to 30
30 to 50
50 to 75
75 to 100
Over 100

timber or of agricultural land. Your commission has had inquiries made as to how a number of estates—selected haphazard—have been acquired. Almost without exception collusion or evasion of the letter and the spirit of the law was involved. It is not necessarily to be inferred that the present owners of these estates were dishonest, but the fact remains that their holdings were acquired or consolidated by practices which cannot be defended." [1]

To-day, by the mere fact of his arrival, every immigrant increases the value of the land in the United States by $500. Every new-born babe has the same effect upon land values. Rents for the working man in our big cities have become exorbitant. The percentage of renting farmers is increasing. In spite of our remarkable growth in land area there is a famine of land for the poor, and the poor—the people on the margin—determine the status and the standards for the whole people with regard to national prosperity and happiness. The land question is one of the greatest importance and must be reckoned with by our statesmen.

But in spite of this tremendous handicap the average American still has a great opportunity. The marvellous natural resources of our country have apparently overcome many of the consequences of our reckless extravagance in the gift of land. Gone is the day of the pioneer who "trekked" across the plains in a canvas covered wagon which sheltered his family and all his worldly goods to the frontier which offered free land. There is a "new West" and a "new South" which challenge men of the heroic type. The next decade will witness marked advances in the growth of cities and in the development of new territory in this modern Eldorado. Great wealth will be accumulated and many powerful institu-

[1] State Document No. 154, Fifty-eighth Congress, Third Session, page 14.



tions established. Witness the growth of Oklahoma City with its 539.7 per cent. rate of increase from 1900 to 1910. No city in all the land grew as did this new metropolitan centre in the midst of vast agricultural areas. Muskogee, in the same state, had 494.2 per cent. increase. Birmingham, a second Pittsburgh with its iron, and steel, and coal industries, increased 245.4 per cent. Los Angeles, already one of the leading cities on the Pacific coast, increased 211.5 per cent. in ten years. Seattle, in the northwest, increased 194 per cent., and its neighbour, Spokane, increased 183.3 per cent., while Tacoma has to its credit a growth of 122 per cent. Portland, Oregon, grew at the rate of 129.2 per cent. Fort Worth developed 174.7 per cent. and El Paso increased 146.9 per cent., while Dallas increased 116 per cent. Of the twenty-two cities which increased over one hundred per cent. in ten years all but three are in the new West or new South.

But the new frontier is interesting to us not only because of its growing cities. There are other factors which stir us. The New England states are no larger than either North or South Dakota. Montana nearly equals New England, New York and Pennsylvania, and Texas—how can one think of the new frontier without having Texas loom up—Texas with its 265,896 square miles is about five-sixths as large as the original thirteen states. One can draw a straight line for 900 miles within the state. Arizona, New Mexico, Oklahoma, Arkansas and western Louisiana constitute the giant of the new Southwest. North and South Dakota, Montana, Idaho, Washington and Oregon, with Wyoming, are the elements of the giant Northwest. Josiah Strong once said: "The West is to-day an infant but shall one day be a giant in each of whose limbs shall unite the strength of many nations." This prophecy has been fulfilled, al-

though the East has scarcely discerned the development of the new frontier.

Puget Sound, one of the most marvellous inland waterways on the continent, with its 1,600 miles of coast line, opens into the sea with a passage so wide and deep that any vessel afloat in any weather may pass freely in and out. It is two days nearer China than San Francisco. It is, therefore, destined to be the gateway to the Orient. If, as is prophesied, America will one day find a great market in China, Seattle will become the metropolis of the Pacific coast, into which will be emptied the riches of the glorious northwest country. San Francisco will continue to be the Golden Gateway of the south Pacific coast. It is already established and will draw to itself the wealth of a considerable section of the Southwest.

But Galveston will be the gateway of the Southwest through the Panama Canal. We know little to-day of South America and its opportunities, although it is our southern neighbour. We are more familiar with the far-off Orient. But South America, with an area more than twice as great as the United States, has in recent years advanced with tremendous strides. When most of us think of South America we think of revolts and insurrections, but conditions are greatly improving in this country. Naturally, the Southwest will reap an abundant harvest with the development of South America. Therefore, from every point of view the Panama Canal will determine to a considerable degree the future of our entire country. It will permit us to go to South America and the Orient with greater freedom, but it will also permit South America and the Orient to come to us with greater facility. The next generation will bring to America problems and perils in this connection of which to-day it never dreams.

But mere bigness does not constitute the problem.



Population figures and land areas mean little compared with the spirit that pervades this growing territory. It is this factor which is of such remarkable significance in the new frontier. Picked men have gone from the East to the West—the pioneer type with its daring and its aggressiveness. This accounts for the remarkable development of what was formerly known as the Great American Desert which appeared in the maps of our geographies a score of years ago. The transformation of this desert is one of the wonders of modern times. The men who were capable of such enterprise and those who have built and rebuilt the Northwest and the Southwest are the men who could easily determine the destiny of a nation.

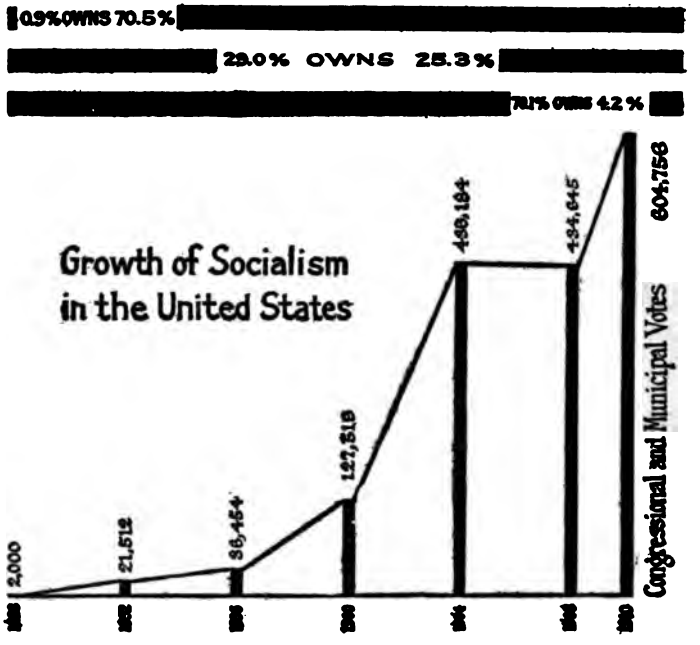
And they are doing it. The West and the South will some day dictate to the North and the East. While most of us in the older parts of America are quite content with things as they are, there will come out of the new frontier a demand for change. Some of it will be for the better, for these men and women are of the type who are not tied up by the tape of tradition. It would be folly to insist that the East has said the last word with regard to modern social, economic and religious problems. The West is teaching us many a fundamental lesson concerning these things. The strong men of the new frontier do not need very much assistance from the East so far as they themselves are concerned. The danger is that the "frontiersmen" will be swamped through the very prosperity which they have created, for the wealth and the power of the new West and the new South are sure to attract elements which will break down the idealism created by a strong people.

The freedom of life and thought may result in license unwarranted and dangerous. The natural resources may develop a monopoly worse than any yet attempted. The spontaneous religious feeling may be diverted by false

ecclesiastical leaders. The political opportunities may develop a group of unscrupulous demagogues. The economic agitation may result in unsound legislation which will cripple industry.

In these particulars there must be watchfulness and courage. The burden of the new frontier rests primarily upon the people who live within its bounds. In the final analysis they must work out their own salvation. But inasmuch as the territory is so important a part of our country, no other section can evade its responsibility in seeing to it that the new South and the new West are saved from those who would spoil it. Herein lies the opportunity of our home missionary agencies. But they must attack the situation in a manner commensurate with the magnitude of other undertakings in this area. There must be statesmanship of the broadest type. The scattering of effort without a fundamental basis of coöperation will result in failure. There must be first of all a thorough survey of the field. Upon the findings thus secured there should be erected a program which will be scientific and systematic and yet shot through with a warm evangelistic spirit which will be broad enough to include the great social questions which those on the new frontier are so courageously facing. Such a program by the Church is sure to win.

OWNERSHIP OF WEALTH IN THE U.S. AND GROWTH OF SOCIALISM



X

SOCIAL MOVEMENTS ARISING OUT OF SOCIAL CONDITIONS

HISTORY has been written around the lives of kings and warriors. The common people have scarcely been considered in the narratives of the world's development excepting as a background to picture the glory and the achievements of the ruling classes. Only here and there do we get a glimpse into the lives of the masses.

While there was a civilization of a very superior kind centuries before the Christian era, men had not learned the lesson of brotherhood. Indeed, even the noted philosophers of ancient times, some of whom the world to-day delights to honour, declared that a purchased labourer was better than a hired one, and in accordance with this principle half the world lived in slavery when Christ was born. Practically all the work of the world was done by slaves. To labour with one's hands was regarded as dishonourable and to be a labouring man was to be placed on a level with the beasts of the field. The wise men of the time said that the slave had no soul. It did not matter whether that slave was a man of their own race: the mere fact that he was a slave took from him all claim to manhood and citizenship. Whether men became slaves by birth, through their sale when children by their parents, through the sale of themselves because of poverty or debt, through capture in war or by pirates, they were all classed alike—they became less than men, even though they had been endowed by na-

ture with temperament and ability far superior to their captors.

Under such conditions the organization of working men was impossible. From time to time the masses rose in rebellion against inhuman treatment by their masters, but they were slaughtered and driven back to their toil more heavily bound than ever before. This situation continued for centuries. The system of slavery was followed by that of feudalism, when men began to till the soil. They did not own it, but the "land lords" gave them the use of the property on condition of tribute or service. During this period religious leaders who were raised up from among the people fought against the system. They testified to the value of the individual. They taught that before God all men were equal. Wyclif's poor priests honeycombed the minds of the upland folk with what may be called "religious socialism." The preachers told the people that it would be better for them to die with arms in their hands than to be thrust back without an effort on their part into the shameful slavery from which they had been delivered.

The Peasants' War was largely due to the influence of these religionists of the period. The leaders of the Anabaptists and those of the Reformation joined hand in hand with labour in the attempt to destroy the intolerable economic conditions from which they were suffering. Fifty thousand peasants perished and the people lost much of the liberty that they had already won.

Later came the development of manufactures, but mostly in the homes of the people. There was a mixture of mechanical work with agricultural. It was the transitional period between the land and the factory. Here again labour passed through trying experiences. Sanitary conditions were bad and overcrowding worse than in some modern working men's homes.

With the introduction of machinery and other inventions during the eighteenth century there came the great industrial revolution, in the throes of which we are still labouring. The factory system has had its uplifting influence, but it was a curse to great numbers of people during the early days of its existence. Large fortunes were made by the owners, but the workers' wages rapidly decreased to the barest cost of living. Children of five worked in the mills, and the hours of labour were often sixteen per day. Women and children drove men from the factory to the street, because they could tend machines more cheaply, and it frequently happened that the father remained at home to do the housework while the mother was employed in the factory. Pauper children were practically enslaved by some manufacturers, and in one authenticated instance an employer contracted to take one idiot child for each twenty sane children.[1] And yet labour was regarded as "free." It had all the privilege of "freedom of contract." Great economists insisted upon the right of individual liberty in making agreements. By law the working people were prohibited from organizing for any purpose whatsoever. Many of them suffered imprisonment because of an attempt to secure better social and economic conditions.

Organized labour, in its present form, had no existence prior to the eighteenth century. Modern trades-unionism had its rise in 1824. The history of organized labour was a checkered one for at least fifty years. It was only after a campaign of education among the workers themselves that they finally settled upon a definite program. It was necessary to develop a company of leaders. The total membership of the trades-unions of the world is to-day about ten millions. In the United States there are something like three million members of organized labour, in-

[1] "Organized Labour," by John Mitchell, page 24.

cluding those affiliated with the American Federation of Labour, the Railroad Brotherhoods, the Industrial Workers of the World, the Knights of Labour and other smaller societies. Each of the above named organizations is independent of the other and is operated upon somewhat different principles.

The modern trades-union is not ideal, any more than the Church or any other institution controlled by ordinary human beings is ideal. Most critics of the labour union demand of its members and of the organization as a whole what they would not think of asking of any other group of men. The Church and the lodge and the business men's organization insist that they must be judged by their best and not by their worst actions. The trades-union is always judged by its worst deeds, and not only that—it is judged by the worst deeds of its worst enemies, although these enemies may be found within the ranks of organized labour itself. In all fairness the labour union should be permitted to present its own ideals. The obligation taken by the man who becomes a member of the American Federation of Labour is as follows: "We are pledged to the emancipation of our class from poverty, ignorance and selfishness; to be respectful in word and action to every woman; to be considerate to the widow and the orphan, the weak and the defenseless; and never to discriminate against a fellow worker on account of creed, colour or nationality. To defend freedom of thought, whether expressed by tongue or pen. To educate ourselves and our fellow workers in the history of the labour movement. We promise that we will never knowingly wrong a brother or see him wronged, if in our power to prevent it. We will endeavour to subordinate every selfish impulse to the task of elevating the material, intellectual and moral conditions of the entire labouring class."



In substance, this is the obligation assumed by every trades-unionist, no matter what his craft. It need scarcely be added that not every trades-unionist lives up to this pledge, but neither does the average church member live up to the obligations assumed when he united with the Church. Shall we, therefore, abolish all the churches?

In an address delivered before the Commercial Clubs of Chicago, St. Louis, Cincinnati and Boston, Franklin McVeagh, a large employer of labour in Chicago and formerly Secretary of the Treasury, said: "Unionism has so much power for good and so many possibilities of evil that it must not be dealt with by employers as a mere enemy. It is childish to think that we can abolish labour unions. The public opinion of all nations has accepted them as fixtures. We must develop, not abolish, them. And the employers, as sure as there is moral responsibility anywhere in the world, must assume a distinct share of the responsibility for the increase of their usefulness and for the correction of their faults. And we come a long way towards progressive unionism whenever employers deal with them as friends. The chief requirement, after all, is that we shall believe that labour unions are indispensable to the advancement of mankind and the growth of civilization; for therein lies their profoundest claim. And that is why the labour movement must not rest wholly upon the shoulders of the working men, but is a responsibility of yours and mine."

We must frankly face the problem of organized labour, for it will undoubtedly be brought to the attention of the public in the future even more forcibly than it has in the past. The trades-union has come to stay. It is simply a question as to whether it will be a good unionism or a bad unionism, and the responsibility for making it a good unionism rests as distinctly and as definitely upon the em-

ployers as it does upon the trades-unionists themselves. The general policy of outlawing a workman when he becomes a member of organized labour is one of the most serious mistakes in our industrial life. The radical tendency in the present-day labour movement is the direct result of the unreasonable and unreasoning attitude of some employers' associations with reference to trades-unionism. If the interests of the employer and the employee are identical, then working men should be persuaded of it. If their interests are not identical, then the sooner we find it out the better, for this knowledge will clear the atmosphere of some very vague and cloudy thinking. Employers of labour must present a constructive program. It will not suffice to assume a merely negative attitude. Organized labour has undoubtedly made many mistakes, but it is not peculiar in this regard. Organized capital has sinned just as frequently and sometimes with less excuse. Organized labour represents flesh and blood and demands a living. Organized capital represents vested interests and demands dividends. The evils of trades-unionism should be severely denounced; but the moral and ethical value of organized labour should also be emphasized. If criticism is to be made, this criticism should be based upon an intelligent conception of the real aims and aspirations of trades-unionism.

Like most other reform movements, organized labour seeks to abolish poverty. But it does not spend its time dreaming about a millennium in which all wrongs shall be righted and all ills cured. Its leaders are opportunists. They are alert to the measure which promises immediate though only partial relief. They are convinced that the working man is not receiving his just share of the common product. They are not prepared to state just what that share shall be, but they insist that we have not yet reached the point in our industrial life when the working

man should be satisfied with his wages. It is not fair to ask labour to specify any given amount with which it promises to be satisfied for all time. Money has a changing value in different sections of the country and at different periods of time. Also the development of our industrial life may be such as to completely alter the relative value of the services of both employer and employee. The introduction of labour saving machinery, for example, may revolutionize our chief industries. The working man feels that he is entitled to a fair share in the product of all improvements. He is not ready to commit himself to any contract which will prevent his securing future, and what will then be conceded, perfectly legitimate advances in his wages. The labour union makes contracts for only a limited period. Employers themselves prefer this arrangement, for they cannot tell what may develop from their view-point in the course of time. In any case, the increase in wages and the shortening of hours of labour,—the two principal points of contention between capital and labour—must be worked out upon an evolutionary basis, such changes being made from time to time as conditions warrant.

Present indications point towards increased bitterness in the industrial world. It is altogether likely that the greatest battle in history will soon be fought between capital and labour. Both sides seem to be getting ready for the fight, and the struggle will no doubt become international in its scope, for the trades-unions are coming more and more to have world-wide relationships, and the employers are coming closer together through their common interests. National Employers' Associations are creating immense funds for the express purpose of destroying organized labour, and organized labour is storing up in its treasury vast sums for defense purposes. What the outcome will be no one dares prophesy.



It is not reasonable to suppose that either capital or labour will ever permanently secure a position of superiority one above the other. They are both too strong for such a situation to long continue. The probabilities are that after they have both come to respect each other because they have learned to appreciate one another's power, they will get together in a businesslike manner and make collective bargains for the particular groups of persons which they represent. It is for such a program that organized labour has been long contending. It cannot be conceived that modern industry will be carried on successfully if employers assume that they have the right to offer whatever wages they please, and dictate all the conditions under which men shall work. Working men must be given a chance to bargain with the employer as to these matters. It is manifestly impossible in the present stage of industrial development for each individual working man to make his own bargain. The workers must deal collectively with the corporation. As conditions of trade and methods of work have been so thoroughly standardized, it will be to the advantage of the employer as well as the men if the representative of all the men can bargain with the representative of all the employers. This will place the employers upon an equal footing in so far as the payment of wages, and the number of hours worked are concerned. It then resolves itself into a question of personal efficiency. The trades-union is eager to have employers form strong organizations of their own, so that they may deal with responsible persons in their business transactions.

There are fully 500,000 accidents to the workers in industrial life every year. Probably 30,000 of these are fatal. If every year an American city of 30,000 people should be completely destroyed it would arouse the greatest indignation. But in the matter of industrial

accidents the 30,000 killed are producers, men with families which suffer most keenly on account of our recklessness and apparent indifference to industrial accidents. How some accidents happen is indicated in the report of the Factory Inspector of Pennsylvania. Referring to the iron and steel works, he says: "The reckless manipulation of cranes and hoists; the hasty and faulty hooking up of heavy weights; the slipping of furnaces; the overturning of ladles filled with molten metal; the speeding of engines and cars without light, bell or flagman through the yards of large establishments thronged with busy workers; the ordering of employees to work upon rotten scaffoldings; the employment of foreigners ignorant of our language and habits in dangerous occupations without words of caution and without proper oversight, are crimes against humanity that call for drastic legislation."

The number of accidents in the coal industry of America are appalling. We kill more men in the mines than are killed in any other country in the world, in spite of the fact that our mines are most easily worked. In Pennsylvania alone five hundred miners are killed every year. On the railroads in the United States we injure every year 35,000 workers. Every eighth man in this industry is injured once a year. Almost the entire burden of industrial accidents falls upon the injured worker and his family, those least able to bear it. In the United States the brunt of the struggle for the prevention of accidents has been and still is being borne almost entirely by the labour unions.

It is rather difficult to forecast what the near future may bring forth in the form of organization of the trades-unions of the United States. There appears to be developing a powerful insurgent movement within the ranks, and leaders of labour who have long felt secure in the tenure of their office are being made uncomfortable on

account of the aggressiveness of the radical element. This includes not merely the socialistic membership in the union but the "progressive" men and women who have become tired of what they consider the conservative leadership of men who have been long in office and who have lost the radicalism of a former and somewhat different period.

The growth of socialism in the United States, where one would think it had the least opportunity for development, is one of the most striking things in our economic and political history. The socialists are conducting more open-air meetings than are being held by all of the churches combined. Their literature far surpasses the literature of the Church in its appeal to the man on the street. It is written in the language of the people. A prominent socialist in the Middle West recently told me that in his city—which was strongly socialistic and had elected a number of socialist candidates to public office—there were 300 men who were pledged to get up every Sunday morning at five o'clock for the purpose of placing socialist literature into the Sunday morning newspapers found upon the front porches of the people living in the districts for which they had become responsible. There are many socialist Sunday-schools in our American cities, a good many reading-rooms and several training-schools for socialist agitators. There are probably twenty-five million socialists throughout the world, ten million of whom have cast their ballots for socialist candidates. There are about 1,000 socialist office-holders in the United States, and the movement is rapidly increasing.

But what is socialism? It is quite distinct from anarchy. The anarchist believes that the law is the source of all evil. Therefore, he would eradicate the law. The socialist, on the other hand, would apply the law to society in all of its ramifications. Neither is it



"Communism." The communist believes in having everything owned by the community. Following is a definition of socialism which is acceptable to most socialists: "The ownership by the people of all the means of production, of distribution and exchange, democratically administered." But there are different kinds of socialism. Some people are unkind enough to say that there are about as many kinds of socialism as there are socialists.

Recently there has arisen in this country a more radical wing of socialism than had yet appeared. The organization is known as the Industrial Workers of the World. It had its beginnings in Chicago in 1904, but it was formally organized in a convention in the same city on June 27, 1905. There were in attendance 186 delegates, and they represented about 90,000 members. The Industrial Workers of the World have quite a different program from that of the American Federation of Labour. The program of the new movement is confessedly revolutionary. It declares distinctly that the working class and the employing class have nothing in common—that between these two classes a struggle must go on until all the toilers come together on the political as well as the industrial field, and take and hold that which they produce by their labour through an economic organization of the working class without affiliation with any political party. It declines to recognize employers or agreements and comes out flat-footedly for an economic war, employing whatever tactics will secure the end desired. It is no longer a question of "a fair day's pay for a fair day's work," but a campaign for the ultimate transference of all profits of industry from the employer to the labourer until the present system shall have fallen to pieces.

The labour problem resolves itself into a question of the equitable distribution of the product of industry.

The American working man is the most highly skilled working man in the world. He is the most highly paid working man in the world. But compared with what he produces, he is probably the poorest paid working man in the world. It is not a question as to whether the working man is receiving higher wages than he received fifty years ago. It is a question as to whether he is receiving a just share of the common product of capital and labour. The average working man is not concerned about a general dividing up of all wealth, but he does insist that he shall be given a square deal. He does not want charity—he wants work, and he wants justice. In this he is to be commended. There are some people who are tremendously disturbed about the growth of socialism and they are bending every energy to exterminate it, but socialism cannot be snuffed out, or bluffed out, or laughed out. The only way to abolish socialism is to abolish the conditions which have given rise to socialism. In the end there will be not one answer to the social question but many. But all will be religious, for the social problem is at heart a religious problem. Therefore, the Church will have an important part in its solution.



THE CHURCH-

The Source of Supply of Social Reform Workers—

Results of a recent study involving 1012 persons.

PERCENTAGE OF CHURCH MEMBERS



Associated Charity Workers.



Social Settlement Workers.



General Social Workers.

XI

THE CHURCH AS A SOCIAL AGENCY

THE Protestant Church has always insisted upon the right of individual freedom. It will not accept as final the edict of any one man in matters of religion. It declares that every man shall stand up and be counted as one. It has always emphasized the importance of *personal* salvation. All this came about because of the teachings and practices of the Catholic Church, which made absolute the authority of the Pope, and taught doctrines that practically eliminated the individual.

But in its insistence upon the value of the individual, the Protestant Church swung so far away that it nearly lost the social ideal which recognizes that there is a great truth in what has come to be known as *social* salvation. We have made so much of saving men "one by one" that we have forgotten that there is an important sense in which we may save the individual very much easier, if we first of all "save" society. To be sure, society is made up of individuals, and if we can save enough individuals we will have saved society, but if it is possible to raise the moral level of the mass, we will not need to lift the individual from so low a depth as would otherwise be necessary.

Everybody knows how hard it is to live the Christian life in some details on account of the comparatively low moral and ethical standards in modern business life. Some, indeed, say that it is impossible to apply the principles of Jesus to the business of the twentieth century. To whatever extent this may be true, it is attributable to



the fact that the business world has not accepted the standards of Jesus in its every-day practice. Even some Christian men who are in business must blink at much that they personally resent, and they try to close their eyes to the fact that subordinates in their employ are compelled to do certain things which they themselves would not think of doing, although they are the direct beneficiaries of the immoral practices of their employees.

Many Christian men are compelled to employ little children and pay them a mere pittance, because their rivals in business who are not professing Christians are doing the same thing. The Christian man feels that he will be undersold in the open market if he does not resort to the unchristian practices of his competitors, and he attempts to justify himself by the thought that everybody else is doing the same thing, and that, after all, it is purely a business proposition. This illustration must suffice to cover many similar customs in the social and the economic world—men find it proportionately easy or difficult to apply Christian principles to their businesses as these principles are generally accepted or rejected by the entire community. It would seem logical, therefore, that the ethical standards in business and social life should be elevated, so that the individual may find it less difficult to live the Christian life in his business relationships.

The kind of teaching and preaching which would bring this about for society as a whole is what is known as the "social gospel." It means the observance of the second great commandment: "Thou shalt love thy neighbour as thyself," which Christ said was like unto the first. It involves the presentation of social and economic facts which will make men see the injustices that are being suffered by the weak and the defenseless. It will bring home to the powerful individual employer and the still

more powerful corporation the truth that they are stewards, and that they are responsible not only for the use of their wealth, but also for the physical, mental and moral well-being of those who are in their employ, those who are living in their tenements, and all those who, in any way, look to them for the necessities as well as some of the larger benefits of life.

These conditions may be secured through education, through inspiration, but also through the passage of good laws which must be enforced. The closing of the saloon, for instance, makes it easier for some men to lead temperate lives. The removal of gambling places makes the temptation to risk money and reputation easier to combat. But our efforts must also be constructive. We should establish positive forces which make for righteousness. These forces may be controlled by the Church to a very considerable degree, but it may seem wise to have the city manage them through the self-sacrificing citizens who desire to bring about a "social revival." Such a program will help the churches in their propaganda for the salvation of men, "one by one."

In 1720 the famous Jukes family consisted of a lazy, irresponsible fisherman and five daughters. In five generations the known descendants numbered about 1,200 persons. At about the same time Jonathan Edwards died, leaving a large family. In 1900 as many as 1,394 of his descendants were identified. Of the 1,200 descendants of Juke, 310 were professional paupers living in almshouses, 440 were physically wrecked by their own wickedness, more than half of the women being immoral, 130 were convicted criminals, sixty were habitual thieves, seven were murderers, and 300 died in infancy.

But note the list of Jonathan Edwards' descendants:—thirteen college presidents, three United States senators, sixty-five college professors, thirty judges, one hundred

lawyers, sixty physicians, seventy-five officers in Army and Navy, one hundred clergymen, missionaries, etc., sixty authors and writers, two hundred and ninety-five college graduates, eighty public officials. One was Vice-President of the United States, several were governors of states, members of Congress, mayors of cities, ministers to foreign courts, etc. Almost every department of social, educational, political and religious life has felt the impulse of this healthy and long-lived family.

The Jukes family cost New York state over a million and a quarter dollars, and the cost is still going on. Not one member of the Edwards family has been convicted of a crime. Instead of a curse they have been a blessing to the state. Unquestionably religion had a great deal to do with the fine record of Jonathan Edwards' family. It is evident that the Jukes family was not influenced by the spirit of the Gospel. But there were also some other sad lacks. Not one of the 1,200 had even a common school education. Only twenty learned a trade, and ten of these learned it in the State Prison. There was a great educational lack. There was no social outlook. It was to be expected that these unfortunates who were cursed into their pernicious surroundings would become a menace to society. Religion would undoubtedly have helped all of them. But the evangelist and the social worker, each sympathetic towards the other's work, and supplementing each other's efforts, might have prevented the blight which has fallen upon society through the Jukes family.

What is the Church doing in the matter of social reform? The socialists scorn its claims that it is rendering real service in this connection. It is true that the Church is not a social reform agency in the sense that it makes this its chief function, but even a cursory study of the situation must convince the open-minded student that the Church is an important factor in social service. It

gives to every man the right to accept whatever economic theory he desires so long as its application does no violence to the rights of others, and so long as it is in accord with fundamental moral principles. But the Church has a positive position and work in this matter. It has undertaken important studies of social conditions throughout the country which easily match the efforts of professional social workers. It has come out in pronouncements upon certain economic conditions which might well have been sent forth by the workers themselves—they could not be more emphatic and concrete. But perhaps the chief function of the Church in these matters is that of supplying the men and the women who are the leaders in social reform affairs. The study of over a thousand professional social workers as to church affiliations shows that of those who were associated charity workers ninety-two per cent. were church members. Similar facts with regard to other groups are also shown.[1] As a matter of fact, the Church practically controls through its membership nearly every great philanthropic movement of any consequence. Glance at the list of directors and verify this statement. Practically all of the money that goes into hospitals, orphan asylums, clubs and charitable institutions of various kinds, comes from church people. Without them these could not exist. Recognizing that there is a great work to be done in the matter of social reform which must reach down to fundamental things, let it not be forgotten that the wounded in life's battle must meanwhile be cared for. To these the Church ministers freely. At the same time it is developing most of those who will fight for the bigger things in social reform.

At a conference of social workers recently held in New York, the Church was sneeringly alluded to by the chief speaker, when he mentioned a certain piece of social work

[1] "Encyclopedia of Social Reform," page 221.

done by the Church. He remarked that "it was well done, in spite of the fact that the Church had done the job." Which comment was liberally applauded by his audience. It was interesting to note that the speaker had received his original inspiration as a social worker in the Church, that most of his listeners were church members, and that the organization, which had made the very occasion at which he spoke possible, was heavily endowed by a well-known Presbyterian elder.

A somewhat extensive, and, in a measure, a rather critical study of the methods and the spirit of Christian workers among the so-called masses, has led me to the conclusion that more effective work is being done to-day in behalf of the multitude by the men and women in the churches who have not been "scientifically trained," than is the case with those who have the ability to glibly quote a few pedantic phrases with reference to sociological teaching, but who have never had a real love for their fellows. Scientific training plus human love which has a divine origin is the ideal equipment for the social worker. But the latter is more important than the former. All this is said with full appreciation of the splendid work being done by trained students and teachers of sociology, but these should not spoil the fruits of their labours by sneeringly referring to the workers in the Church, who for many years have been giving hearts and lives to the task of bringing sunshine into darkened lives. The study of sociology is important. Modern social service cannot be made truly effective without such training. But the Church possesses the spirit and teaches the principles which are fundamental in such study and service. Many of her children have been doing scientific social work without knowing it, and without being at all familiar with the vocabulary of the "scientifically" trained sociologist.



The Church has also been at fault in this matter, for often it has underrated the value of what social workers are doing. There should be frequent conferences between the workers in the Church and the men and the women who are serving society in other ways. The Church should not only be informed with regard to such service, but it should heartily coöperate in carrying out all plans which have for their object the bettering of social conditions.

An effort should be made on the part of the Church to find out what is really being done through the social workers, securing very specific information and in exact figures, wherever possible. The larger social needs of the city and of the community should be frankly discussed and definite and concrete plans with estimates of the costs should be considered. The obstacles which stand in the way of their accomplishment should be presented, whether they are due to general indifference on the part of the public, lack of coöperation on the part of the city officials, or to inadequate laws. It should be ascertained whether the greatest need is sufficient money, competent leadership, personal coöperation, or adequate equipment. The churches should then honestly face their responsibility in the fields of service presented. There should be conferences with leaders among working men. A spirit of democracy should prevail in every effort undertaken in behalf of the toilers. The people should be worked with rather than for. Every movement which is agitated and carried out exclusively by the so-called upper class is bound to fail in accomplishing the greatest and most permanent good. Working people resent very quickly the spirit of patronage or paternalism. Ask for the privilege of addressing trades-unions, both local and central bodies, so that organized labour may be given an opportunity to coöperate with the

churches and the social workers in making their city a better city; seek to impress upon the workers that they have a distinct share in the responsibility of making the city what it should be, and that there are other questions besides hours of labour and rates of wages which should engage their attention; that they have it in their power to rid the city of bad rulers and undesirable conditions. Seek from these men information as to the standards of living, conditions of work, average wage rates, casual and seasonal labour and the situations which arise from these conditions.

Meet with the superintendents, principals and teachers, and all other officials of the public schools, discussing with them such questions as the desirability and value of manual and vocational training and other courses of study which will equip for their life's work the boys and girls who are to enter the industrial field. Study with them the sanitary conditions surrounding the school buildings, the health of the pupils, the physical handicaps of the children of the poor, the use of the school buildings for social centres when they are not otherwise employed, the question of vacation schools, of evening schools, and extension courses. Representatives of the churches should see the commissioners having in charge the departments governing the health of the city, and secure from them information as to the mortality figures and other health statistics. They should try to discover the causes of the number of deaths above the normal figures, and secure from those having such matters in charge information as to the purity of the milk and water supply, the housing conditions of the poor, the removal of garbage and rubbish, the cleaning of streets and alleys, the treatment of hospital inmates, and similar matters. Every effort should be made to support the officials in charge of the remedying of the evils existing

in connection with these subjects; and the churches should see to it, in so far as it is within their power, that these officials have a sufficient amount of money to work with, and that they are properly supported in every way in the performance of their duties. The general attitude of the churches towards the city officials should be one of sympathetic coöperation, and of strong commendation when duties have been faithfully performed, rather than condemnation when mistakes have been made, or where unfaithfulness has been discovered.

The free and frank discussion of the problems of the people should be encouraged by the Church. The criticism is made that the Church is afraid to face the big questions which are staggering the working man. The Church has nothing to lose by a full and open discussion of these questions. Experience has demonstrated that such treatment of the problems of the masses disarms all criticism. Also, it is the business of the Church to interpret the great movements which are arising among the people. Social unrest needs intelligent and unselfish direction. The Church is largely responsible for the spirit of social unrest which exists to-day. Having created this spirit, is the Church now to step aside and permit the unscrupulous agitator to come in and usurp the place which rightfully belongs to the Church; or will the Church bravely finish the task which it so long ago began? This is one of the most important questions confronting the Church to-day.

An investigation into the recreative opportunities for boys and girls, for young men and women, as well as for adults, will indicate that this problem is not being adequately met. Clean, healthful places of amusement should be encouraged. Inasmuch as the streets and yards are the playgrounds for the children of the poor, conditions of paving and sanitation are important ele-

ments in both the life and pleasure of the children. Every public school in working people's communities should have adequate playgrounds with bathing facilities. The general attitude towards these problems has been largely a negative one. Attempts are made to close the saloon, the motion picture show and the Sunday baseball game, and other objectionable features. Without arguing for or against such legislation, it is highly important that a constructive policy with regard to the recreational life of the people be adopted. There is a distinct opportunity for moral and ethical teaching in recreational life. The motion picture has come to stay. With proper supervision it may become a great force for moral and religious teaching, to say nothing of its educational value. The commercialization of the recreational life of the people is the most serious problem in connection with the subject. This important matter should be taken out of the field of commercialism and be administered by trained leaders whose sole object would be to conserve the welfare of the masses. There should be presented to the people of the city, in a most aggressive manner, a comprehensive plan for recreational life which will be at once scientific and appealing. This plan should take into consideration all the agencies at present at work in this direction, and in some manner these agencies should present a united plan with regard to the entire situation.

A definite and scientific attempt should be made to arrive at the cost of living among the various classes of people in the city, determining the minimum wage in various industries that will maintain the American standard of living in the homes of intelligent working people who have assumed the responsibility of the typical American family in matters of education, morals and general standards of physical comfort.

There should be greater coöperation by the Church



in securing social and labour legislation. Such action should be directed towards the lessening of the number of persons incapacitated by industrial disease and industrial overstrain due to excessive hours of labour and unsanitary conditions. An effort should be made to strengthen and to enforce child labour laws through legislation; women in industry should be protected and the rights of workers conserved. The Church should be especially concerned with reference to the continuous industries, those necessarily operating on seven days a week, such as railroads, street cars, telegraph and telephone lines, heat, light and power plants, newspaper offices, blast furnaces, hotels and restaurants, and other industries. Much could be done for human betterment by working for six-day legislation. There might well be inaugurated a movement to place in the hands of the courts, or some similar appropriate body, the authority to determine when industrial operations are necessarily continuous and must necessarily be performed on Sunday. In view of the statement made by many that working men have abused their holidays and Sundays by drunkenness, ball games, and the like, the Church might investigate what opportunities for clean recreation are open to the working people; what mechanics and others who have the Saturday half holiday do with it; what public provision there is for adult recreation, other than that on a commercial basis, that is, enterprises depending on admission tickets, foods and drinks sold, in contrast to, for instance, the public recreation centres which serve many of the low rent districts of Chicago. The Church should coöperate in these and other matters with the organized working men in the city, with the Chamber of Commerce, and with all other bodies which have the general social welfare of the city at heart.

The social evil is wide-spread in many of our cities.

There is a division of opinion among even the better citizens with reference to the desirability of segregation. Many of the best people are committed to this policy without having given the matter very serious thought. It is quite significant that the men serving on the Chicago and Minneapolis Vice Commissions who were in favour of segregation changed their opinions after the study of the social evil in these cities had been made. The development of a very serious situation with regard to the social evil may be brought about very quickly. Any city may be brought face to face with this question in its grossest forms without very much warning. In order to forestall an event of this kind, it would seem to be the part of wisdom to educate the citizens with reference to this whole matter. A thorough study of the entire subject should be made in a scientific manner through a commission appointed by the Mayor, and consisting of segregationists and anti-segregationists and of men of various religious beliefs, in order to make the commission thoroughly non-sectarian and non-partisan. The decision of such a committee would win the respect of all citizens. This study should be gone into in a broad and sympathetic manner and with the determination to get at the heart of the problem.

A movement should be inaugurated with reference to the probational care of men who have been arrested for a first offense. A thoroughly competent salaried probational officer should be appointed, but deputy probation officers might be appointed to serve without salary but with all the authority of the courts. This would give opportunity for many Christian citizens to become the friends of the unfortunates who need wise counsel and personal sympathy.

There is a real need in many cities for loan institutions which will supply the needs of the dependent with loans

under $50.00, especially those who have no banking facilities. These people do not need charity and are perfectly willing to pay a fair rate for the accommodation granted, but they frequently become the victims of grafting of the most unscrupulous character. The laws of the state should severely punish those who engage in the loan shark business, but the Church should encourage such loan institutions as will meet the need indicated in a fair manner, or else a group of Christian business men should themselves establish such an enterprise, as was done by Maltbie Babcock in Baltimore.

If women are compelled to work long hours in industrial life it cannot but result in lower standards of living and a lower state of morality. It will undermine the home, the state and the Church. A fair law with efficient inspectors and the right kind of a bureau to enforce this law should meet with the hearty approval of all right thinking men, and should be pushed by the Church.

There can be no controversy in regard to a law demanding one day's rest in seven in all industries. It is quite possible to conduct every industrial plant in a manner that will permit one day's rest in seven to all employees. The moral aspect of this proposition should appeal to the men of the Church as well as to all other citizens.

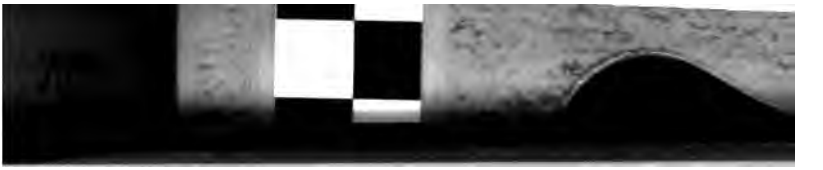
There are few more disastrous experiences in the home life of working people than the laying aside of bread winners on account of industrial accidents. Legislation should be enacted, perhaps, upon the principle of the German system which involves obligations on the part of the employer, employee and the state. Such a measure would result in a great blessing to industrial workers.

Unaccustomed to business methods, and often helpless on account of ignorance of language, the immigrant becomes a victim of unscrupulous employment agencies, "fake" banks, and dishonest transportation officials.

Better legislation, and such as will be enforced, should be enacted to protect the immigrant from those who would exploit him for their own profit, both among their own kinsmen and among citizens of the United States.

A social service "revival" will prove effective. Such a campaign, of a week's duration, should present to the churches, in the most effective manner possible, the social needs and opportunities of the city. These meetings should be held for various groups of people, such as the ministers, the members of the brotherhoods, men's clubs of the churches, missionary societies, women's organizations of various kinds in the churches, and young people's societies. There should also be special meetings for trades-unions, the Chamber of Commerce, employers' associations, organizations of men and women having to do with civic and social service affairs, and such other groups as are—or should be—interested in the social betterment of the city. These meetings should be both educational and inspirational in character. There should be institutes of various kinds dealing with specific subjects at which definite forms of service are outlined. During all of these meetings, pledge cards should be used for the purpose of securing the signatures of those who have become interested, the signers indicating the special form of service which attracts them most.

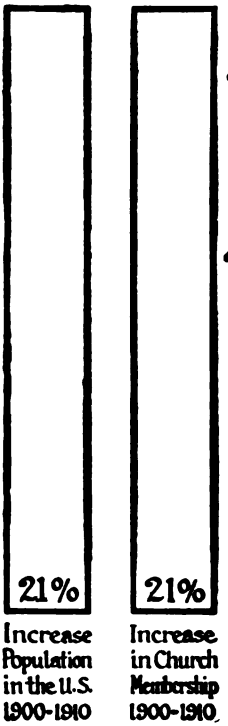
These cards should then be turned over to the social service organizations in the city for whose work a preference has been expressed and upon whom should be placed a large amount of responsibility for interesting further those whose names have been secured. An effort should be made to tabulate the results of the campaign in the number of agencies assisted, and the number of persons directed to these agencies or to other forms of social service. An attempt should be made to find out if these persons have heretofore been interested in Christian—or



religious—work of any kind, and just what was the extent of the work. The effect of such a movement will be an enlargement of the vision of large numbers of church members, whose interests have heretofore been confined to merely one aspect of the Church's work. There are many people in the Church who have been converted spiritually, but they have never been converted socially. They have obeyed the "first and great commandment" —"Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind," but they have neglected the second—"Thou shalt love thy neighbour as thyself," which Jesus said was like unto or of equal importance with the first.

In all this work there must always be the motive of Jesus, who healed the sick, not that they might come to hear Him preach, but because He had compassion upon them and because they needed healing. When social service is engaged in merely that it may serve as a "bait," those for whose benefit it is being conducted always see the "hook" and they refuse to "bite." Social service should be rendered for its own sake, and because the people need our help. Only in this way will the people believe in our sincerity.

THE CHURCH AS A RELIGIOUS FORCE



"Holding its own"

or

"Evangelizing the World"—

WHICH?

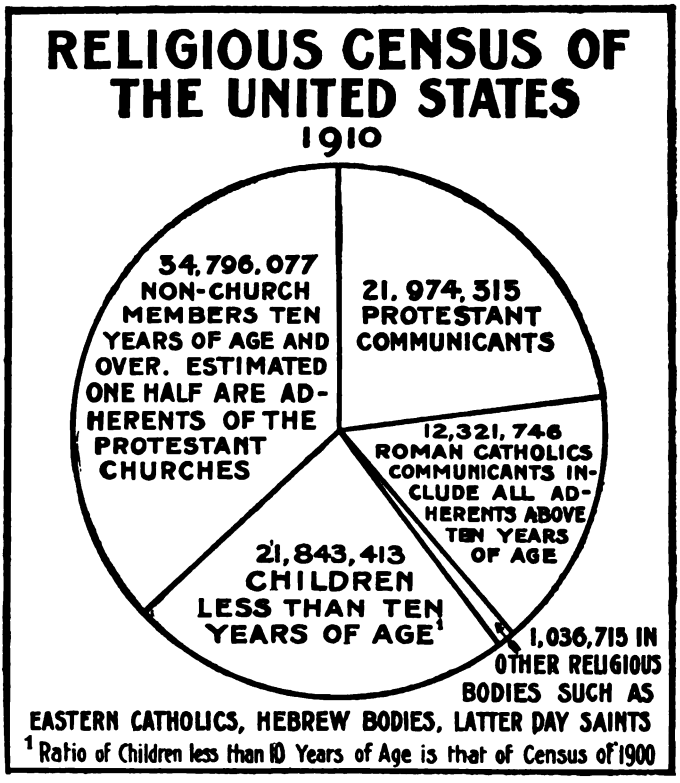
XII

THE CHURCH AS A RELIGIOUS FORCE

IS the Church losing its grip upon the life of the nation? Look at a few figures. In 1800 only seven persons out of every hundred of the total population in this country were members of the Church. In 1850 there were fifteen to every hundred; in 1870, seventeen; in 1880, twenty; in 1890, twenty-two; in 1900, twenty-four; in 1910, twenty-four. There seems to be a crisis on just now. The increase in the population of the United States from 1900 to 1910 was twenty-one per cent. The increase in the church membership from 1900 to 1910 was also twenty-one per cent. What will the next decade show? It is rather unsafe to prophesy.

In a recent number of the *American Magazine* a well-known Bishop of the Protestant Episcopal Church wrote an article on the conflict between religion and the Church.

"Religion to-day is vitally concerned with the fundamental questions of social righteousness, industrial equity, political and commercial honesty and honour and economic justice. Great movements, essentially religious, for the establishment of these ends are sweeping over the land; but the Church, as an ecclesiastical body, is out of touch with these movements. She speaks timidly upon such matters if at all. She does not meet the *religious* demands of the age. Her morals and ethics are not big enough nor her service adequate. She preaches for the most part a narrow and petty round of ethics. The minor moralities of purely personal conduct, respectabilities, good form, technical pieties and ecclesiastical proprieties, while the age is seeking the larger righteousness


RELIGIOUS CENSUS OF THE UNITED STATES
1910
34,796,077 NON-CHURCH MEMBERS TEN YEARS OF AGE AND OVER. ESTIMATED ONE HALF ARE ADHERENTS OF THE PROTESTANT CHURCHES
21,974,315 PROTESTANT COMMUNICANTS
12,321,746 ROMAN CATHOLICS COMMUNICANTS INCLUDE ALL ADHERENTS ABOVE TEN YEARS OF AGE
21,843,413 CHILDREN LESS THAN TEN YEARS OF AGE[1]
1,036,715 IN OTHER RELIGIOUS BODIES SUCH AS EASTERN CATHOLICS, HEBREW BODIES, LATTER DAY SAINTS
[1] Ratio of Children less than 10 Years of Age is that of Census of 1900



of the kingdom of God, which is 'human society, organized according to the will of God.' She knows only the little righteousness of the individual, while religion is interested in the big righteousness of the kingdom of God." . . . "Religion has to-day far outgrown denominationalism and sectarianism. They are obsolete—dead issues that ought to be buried. Religion is to-day absorbed in bigger and more vital concerns. It is frankly agnostic as to the metaphysical mysteries, and wholly indifferent as to the modes of ecclesiastical machinery which have divided the Church into warring camps. Yet the situation is not wholly discouraging. The Church is bound to become more hospitable to the new spirit of religion. Great movements of reform and reconstruction are seeking a home and centre about which they may organize and unify themselves, and there is none other like the Church if the Church will only take them. This much is certain. If that reconciliation is to be effected, the Church cannot remake religion, cannot shrink it into the old convenient and conventional type, cannot crowd it back again into the old doctrinal and ecclesiastical forms. Religion made the Church in the first place and it must remake it to-day—remake it into the natural and hospitable home of all that is best and highest in our modern life and world."

These are stirring words and they come from an eminent authority. They are not by any means pessimistic, but they show the stirring of a strong man's blood in his hope for the realization of a splendid dream of what the Church may become. He is the greatest sinner who is blind to the present situation. It requires a heroic man to tell the truth. The Church of Jesus Christ was ordained of God, and it will ultimately triumph. It may not conquer in its present form, for the Church has changed outwardly many times since it was first given to us. In essentials it has remained the same, but in organization and in activities it has constantly been modified to meet the demands of the age. Just now we have reached a point

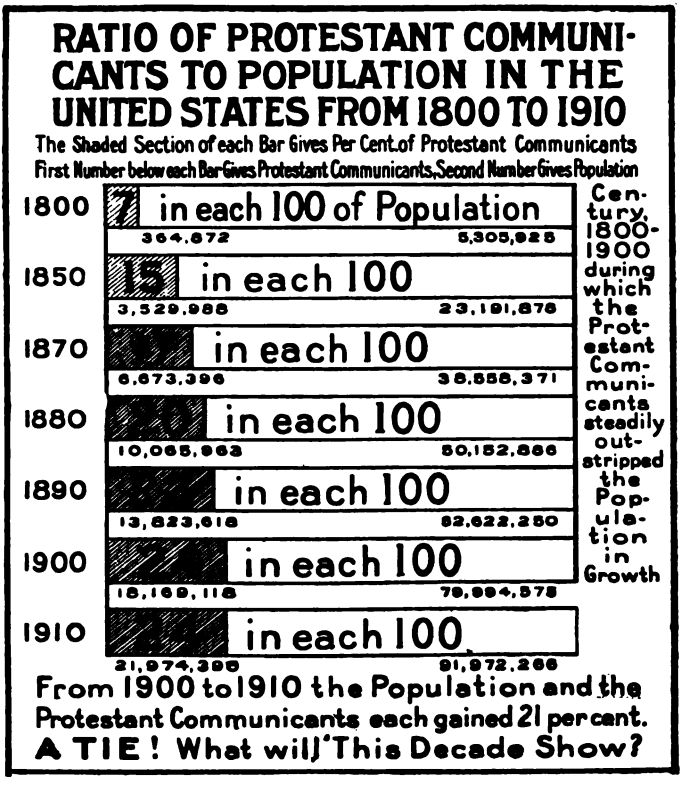
where it is again a question as to whether we will depart from an ecclesiasticism which often smothers the truth and the life.

The Church was not created by priests and ministers. So far as the human side is concerned it grew out of the naturally religious instincts of the people. The persistence of religious institutions shows that they are factors of importance in the life of the community. For many the Church is the most powerful of all agents of social control. Its place among social institutions is unique. From this standpoint alone the best interest of society will be better served by strengthening the Church instead of battering it down. As a matter of fact the Church does its best work in the realm of idealism.

Josh Billings once said: "Before you can have an honest horse race you must have an honest human race." There seems to be much horse sense in this expression. Before it is possible to have an ideal social system we must have ideal men. It is the chief business of the Church to develop such men—men with muscle and mind and morals, men who will fight for the right and a square deal. Those who believe in the general proposition that it is better to have strong men than weak, educated men instead of ignorant, good men instead of bad, might well sincerely stand back of the Church in the work that it is trying to do.

John Fiske—not a churchman and not a theologian, but one of the foremost scientific investigators, said of religion: "None can deny that it is the largest and most ubiquitous fact connected with the existence of mankind upon the earth."

Man is naturally religious, but here is an important fact in this connection: Religion is life. Now life produces organisms. There is no life anywhere without organization. The inorganic is the lifeless. Sometimes


RATIO OF PROTESTANT COMMUNICANTS TO POPULATION IN THE UNITED STATES FROM 1800 TO 1910
The Shaded Section of each Bar Gives Per Cent. of Protestant Communicants
First Number below each Bar Gives Protestant Communicants, Second Number Gives Population
1800
7 in each 100 of Population
364,672
5,305,925
1850
15 in each 100
3,529,988
23,191,876
1870
in each 100
6,673,396
38,558,371
1880
in each 100
10,065,963
50,152,866
1890
in each 100
13,823,618
62,622,250
1900
in each 100
18,169,118
76,994,578
1910
in each 100
21,974,396
91,972,266
Century, 1800-1900 during which the Protestant Communicants steadily outstripped the Population in Growth
From 1900 to 1910 the Population and the Protestant Communicants each gained 21 per cent.
A TIE! What will This Decade Show?

men say: "I believe in religion, but I do not believe in the Church." It is impossible to have real religion without organization, not necessarily the form of organization which we find in the Church to-day, but some kind of organization must result from religion, for true religion is a social force. No man can be religious alone. There must be a God and a neighbour. The Church is man's expression of his religious life and instincts. It is the organization which he has formed to permit him to serve best. For let us repeat—true religion means service. Let us keep in mind always then these two fundamental facts: first, man's greatest need is spiritual; and second, the Church is the organization which has been created to satisfy this need. This, of itself, justifies its existence.

But the success of the Church is not indicated by its great wealth, its enormous membership, its splendid form of worship, for, after all, religion cannot be an end in itself. It is the business of the Church to save not itself, but the world. Religion and the Church have as their purpose the salvation of mankind. It must ever be borne in mind that it is not the business of the Church to advocate any particular social system. It is the business of the Church to become the exponent of the fundamental principles of truth and justice which are eternal, permitting every man to apply them for himself. There is no reason why the Church may not include every individual who is a Christian at heart, even though he may hold an economic theory which is at variance with that which is generally accepted by the majority of the members of the Church. If this could but be admitted, vast numbers of men who now feel hostile towards the Church because of its supposed narrowness in this particular might become its most enthusiastic supporters.

The Church will become a greater religious force as it divests itself of those things which have grown up around



the simpler teachings of its Founder. We are re-discovering Christianity and bringing it back to the purpose of its Master. Lecky, the historian, surely not prejudiced in favour of Christianity, says in his "History of European Morals": "The three short years of the active life of Christ have done more to regenerate and to soften mankind than all the disquisitions of philosophers, and all the exhortations of the moralists."

It has been said that the Church, having failed, outside agencies have arisen and to-day they are taking the place of the Church; and reference is made to the Young Men's Christian Association, the Rescue Missions, the Salvation Army, and other philanthropic and relief agencies. There is a measure of truth in this statement, but, as a matter of fact, not any of these would be possible were it not for the Church. The Church is the supporter of them all. They are *the Church* specializing upon certain problems or certain groups of people. It is not possible for every church to become general enough in its work to minister to all classes. It therefore seems to be the part of wisdom to reach as many men and women in as many ways as is feasible. After all, it must be confessed that the fundamental cause of distress and injustice is sin, and the Church, as a religious force, is fighting sin; so that when a preacher denounces sin wherever he sees it,—the sin of the employer as well as the sin of the employee, he is helping to improve social conditions.

The reading of this book will indicate that the author does not believe in confining the efforts of the minister to this one aspect of the larger work which should be his, but nevertheless, it must be insisted that the Church has its greatest mission in the spiritual salvation of mankind, and this must be given the greatest emphasis. No other society is to-day doing more than the Church, even

in the matter of social service. Some years ago a well-known preacher in New York becoming impatient with the Church, rented a large hall and later a theatre, and for two years he denounced the Church and sought relationships with those who he thought were doing more than the Church in the emancipation of the people. At the end of this period he returned with the statement that however the Church may have failed no other agency is doing more to help mankind.

XIII

THE CHURCH AND MODERN EFFICIENCY

IT would be folly to declare that the Church as an institution is fully alert to the problems which are so insistent in present-day life. Not only is the Church as an institution failing at some very vital points, but individual organizations are often woefully lacking in business methods, to say nothing about the narrow outlook which many have upon their mission in the world and to their own communities. Let us frankly confess that the Church is not all that it might be. To insist blindly upon its infallibility and efficiency simply creates contempt among men both inside the Church and out of it who know the marks of success and of failure. But having said all this it must be recognized that probably few, if any, other institutions or organizations are so successful in their own fields as is the Church in its peculiar province.

It would be impossible to reduce the question of efficiency to exact figures or statements, but when one considers all the circumstances with regard to the multiform duties of the average minister, and his absolute dependence upon a company of often irresponsible volunteer workers, it is a marvel that the Church has been able to maintain so high a standard of efficiency. But let us repeat: the Church is far from what it should be in this respect. It should not be content with past achievements. Remarkable progress is being made in the business world in the matter of production. It will soon be a question

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upon the best practice in the modern church. This experience should be available for every worker.

Second, there should be somewhere in the organization of the Church a national bureau which would keep abreast of every modern movement, and plan campaigns or methods for the entire Church. This bureau might, for example, give the Church the broadest information with reference to the movements of certain immigrant races, the tendencies among city or country populations, the industrial problem, and, in general, to make comprehensive surveys of large areas, which studies should be available for national, state and local home missionary societies, as well as individual churches. This bureau might also maintain a publicity department for the entire Church, whose chief business it would be to inform the world at large with regard to the work of the Church and its claims upon men and women.

Third, the Church is often at sea because no accurate records are kept with reference to some of the most important facts that pertain to its life and activities. This applies primarily to the local church, and hence must necessarily apply to the national societies. Such records should be standardized, so that uniform statistics may be obtained. Such a system might be worked out by the efficiency bureau suggested above.

Fourth, the efficiency of the Church may be increased by introducing standardized programs in communities of a common type.

Fifth, the modern situation in the Church demands that specialists of a high order be developed. The training in the average theological seminary does not always equip a man for the largest and most effective service when he is brought into contact with difficult city and country problems. More consideration should be given to the preparation of men for peculiar tasks, and when



men are found for such tasks they should be given large liberty in carrying out their plans.

Sixth, there should be more scientific training of workers in the Church, and there should be more such workers in the Church. It is not a question of merely "seeing the wheels go round"—of "giving our young people something to do in order to keep them interested." Their efforts should be directed towards the extension of Christ's kingdom, in a definite, concrete program of work, which will usefully employ every talent that they desire to consecrate to God's service.

These are some of the larger principles which may be applied to the work of the Church. But let us consider the more immediate needs and methods of the local institution, and which may be carried out at once by practically every organization.

A comprehensive survey should be made by each local church of its own community, the study to be engaged in by the men in each church and not delegated to an employed investigator, excepting where the study is to be so elaborate that it will require an expert to interpret the material collected. But even in such cases the work should be merely directed by such an expert, the men themselves giving attention to the main facts. The chief value of such study will consist in bringing the men of the church into personal contact with the problems in the immediate neighbourhood of the church. For example:—A small group might familiarize itself with the saloons in the community, finding out why they are so influential and seeking to discover wherein the church may function with reference to the needs of men as manifested by their desire to go to the saloon. The subjects which should engage the attention of the local survey committee must be determined by the conditions found in the community. A map should be made showing the various social and

religious forces, indicating both the agencies which lift up the community and which break down the community life. These may be indicated upon the map by signatures of various kinds. Another map may be made showing the residences of the members of the church, of the Sunday-school and of the various organizations in the church, each indicated by a different signature. Other special charts may be prepared. The investigation should cover the situation prevailing both inside the church and in the community. There should be a frank facing of all the facts with reference to the administration of the business affairs of the church, especially in the matter of keeping records and statistics concerning the membership, and with reference to the various societies connected with the church. The same careful stock-taking which generally prevails in the business world should be employed by the church, and the laymen should assume a distinct responsibility in this matter, giving the pastor a larger opportunity to take his place as leader in the affairs of the kingdom.

The survey will have value only as it is used. It is therefore urged that all of the material prepared in connection with the investigation be presented to the members of the church in the most effective manner possible. A printed report may be gotten out containing the general statement of conditions, the recommendations and the reproduction of the most important of the charts. In addition to this method of publicity, some one specially designated to the task may prepare a digest of such portions of the report and recommendations as may seem wise to present to the public. Under the supervision of a publicity committee, a series of talks or lectures may be given. Stereopticon slides might be made of those charts which most readily lend themselves to this purpose, and photographs may be added in order to give variety to the



illustrations. The original charts may be taken from church to church, especially if the field studied is one in which other churches are or should be interested. A small pamphlet may be issued containing a condensation of the material submitted, the whole matter being reduced to short sentences or striking paragraphs. This leaflet may be reduced to four, or possibly eight, pages of convenient size for mailing purposes or for general distribution.

Growing out of the survey of the local field, but coming also as the result of a wider knowledge of the city's social needs, a careful and thorough-going list of all social service tasks should be tabulated by each church. As new situations develop, a record of possible opportunities for service should be made so that each church will have a complete directory of things to be done. Much information of this kind may be secured from the social service agencies of the city.

A canvas of the men in the church should be made with a view of finding out what they are doing in active service. An inquiry card should be prepared for this purpose, upon one side of which may be asked the question indicated above, and upon the other side there may be outlined the work to be done with the request that a check be placed next the items of work for which these men will volunteer. Thus every eligible man connected with the church may be related to some definite task in the church, in the community, in the city.

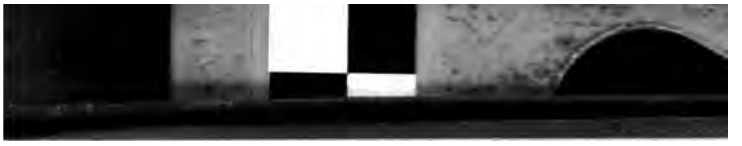
Unquestionably the best time to secure the service of men is when they unite with the church. Coming either as the result of evangelistic effort or through the normal work of the church, men are at such a time in a mood to render service to their fellows. Because this opportunity is so rarely given them they soon become lukewarm or indifferent to the church itself, it having failed to place these earnest men into virile relationship with the big

problems of the day, even though this relationship may be brought about through the performance of the comparatively simpler tasks.

There must be united action by the men in each church, who are interested in the work of the church. Therefore, the men who have volunteered as individuals should be organized in such a manner as will bring them together frequently for the discussion of questions which are of mutual interest and upon which they may take such action as seems wise and expedient. This group should seek to enlist other men in the church who might become interested in social service, and it should endeavour to impress upon men outside the church the fact of the church's attitude towards the larger problems which concern the people's welfare.

If the united Protestant churches through the various social service groups in each church were to bring sufficient pressure to bear, they might easily remedy practically every social evil in the city. This group should hold conferences whenever specific social problems are engaging the attention of the city, especially when these problems have a moral basis, and it should be possible to exert swift and powerful influence which might effectively bring things to pass.

Many thousands of dollars are invested in church buildings which are not being used by the people as they should. The church should become the centre of the lives of the people in every community. The churches in working people's neighbourhoods, especially, should be open every night and a good share of the day. These churches should be used as social centres, not only for the purposes of mere sociability, important as this may be, but for service in any manner which will minister to the physical, economic, intellectual and spiritual welfare of the people. Particularly should church buildings be



employed for the discussion of those problems which are troubling many sincere workers. Modern church buildings should become the "cathedrals" of the earlier period in the Church's history, when these magnificent structures were used as the common meeting place for all classes, and when nothing that concerned the immediate welfare of mankind was alien to the interest of the Church.

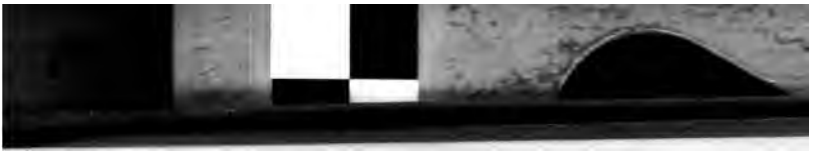
The Church should carefully study the development of various sections of the city, covering a period of twenty-five years, and seek to learn as much as possible about the present tendencies of the population. The large expenditure of money required for the erection of church buildings should be made only after a very thorough study not only of the present constituency in the community but in view of what is likely to happen in the next generation. This conclusion may be arrived at by consulting specialists on this subject, particularly expert real estate men, and the social workers of the city.

A study should be made of the location of churches and missions with reference to the greatest efficiency. The matter of denominational supremacy should have no place in this consideration, the chief end sought being the extension of the kingdom of God. There are certain denominations and religious agencies which are peculiarly adapted for certain kinds of work. After the field has been studied, the work in a particular territory should be assigned to that agency which may best accomplish the work to be done in the community. While the committee or any voluntary body of ministers have not the power to determine this officially, nevertheless, some body of Christian men through its suggestions will undoubtedly strongly influence sentiment so that practically all of the denominational agencies will readily accede to the request of this body in the matter of the retention of particular enterprises, or the erection of new ones.

The same advertising principles which apply to great business enterprises may be just as effectively employed in advertising a church. This is simply another method of preaching the Gospel. The manufacturers and dealers in the great staple articles, which are so familiar to the readers of newspapers and magazines, have spent years in the task of creating an atmosphere favourable to their particular businesses. The Church should make it its business to compel men to think well of it. When the average man thinks of the Church, what is the dominant idea in his mind? Does he think of a great virile institution, powerful to influence for the right, strong to inspire to the noblest living, teaching the principles of Jesus? Those of us who know, believe that the Church is all this—and more. It is doing a marvellous work for humanity—no other organization is doing more; but the man in the street does not know it. The Church, as a whole, has been weak in the task of acquainting the world with its true value. There is no virtue in such modesty —or inefficiency.

The logical order for carrying on the work of the Church is: first, know the facts; second, organize the work in view of the facts discovered; third, make known the work to the public. This process is usually reversed. The aim is first to get the crowd, then to organize the work, and then, possibly, the leaders may stumble onto the facts with reference to the local situation.

An advertising campaign which will really do justice to the combined Protestantism of the city should be conducted. It should be in the hands of an expert advertising manager, possibly a man who is familiar with the principles of advertising and who understands and is sympathetic towards the work of the Church. He should have back of him a sufficient amount of money to conduct a campaign covering a period of at least six months, or



possibly a year. There should be a liberal use of the columns of the daily press. The daily newspapers should contain on Saturday at least half a page of advertising matter, presenting in the most telling manner possible the claims of the Church upon the people.[1] Newspaper advertising by the Church will attract more attention than if the same story were told in the news columns. It would be more striking. It would be more concisely and more forcefully told. One hundred words in bold-faced type will be ten times as effective as a thousand words in a news story. An advertising campaign engaged in by all of the churches will convince the people outside the Church that there is real unity of spirit among them. It will revolutionize the attitude of the outsider towards the Church.

[1] See the author's "Principles of Successful Church Advertising."

THE CHURCHES IN A UNIFIE
PROGRAM OF ADVANCE
AMERICAN PROTESTANT FORC

Church Members	22,000,0
Church Adherents	60,000,0
Sunday School Enrollment	16,000,0
Ordained Ministers	162,0
Church Organizations	215,0
Church Buildings	210,0
Seating Capacity	60,000,0
Value Church Property	$1,300,000,0

XIV

THE CHURCHES IN A UNIFIED PROGRAM OF ADVANCE

THE Church is the most powerful institution in the world. In the United States it controls or influences in various ways the great majority of the population. With a membership of 22,000,000 and an adherency of 60,000,000, a Sunday-school enrollment of 16,000,000, 162,000 ordained ministers, 215,000 church organizations, 210,000 church buildings with a seating capacity of 60,000,000, and a total valuation of $1,300,000,000, the Church has it in its power to determine the social and the ethical standards which shall govern the nation. This being so, it naturally follows that the Church may be held largely responsible for the standard of ethics which prevails among the people.

When the organized Protestant forces of the United States get together for an educational campaign on American social and religious conditions, and are really in earnest about the task, it means that something will happen. A number of national Home Mission Boards have long had departments and bureaus through which they have been grappling with social problems in the city and in the country, employing experts for the purpose of making sociological surveys and suggesting the most up-to-date methods for meeting the needs discovered. There are in the employ of these Boards men who are regarded as authorities on these subjects, and who are consulted by the leaders in social work outside the

Church. The evolution in the thinking of men with regard to the function of the Church regarding modern social problems has not caught these Home Mission agencies napping. One of the encouraging features in the work of these bureaus and departments is that there is a free interchange of literature, and there are frequent conferences among them, so that actually each denominational agency with its group of specialists is performing a valuable service for the entire Church, for the tasks which these men are performing cannot in the nature of the case be sectarian or partisan.

The world is on the verge of a great social upheaval. The forces which have been at work for generations are about to see the fruits of their patient seed-sowing. Almost unconsciously the Church has had the largest share in this evolutionary process. Without realizing it, the Church has been preaching the doctrine of social unrest. With this message of divine discontent the ministers and the missionaries have been stirring up the people. The vision of the possibilities in Jesus Christ has made them forever dissatisfied with their former physical, economic, social and moral estate. As a result of this preaching the Church is soon to enter into its larger inheritance.

For years the evangelists of the Church have been telling us that the world is ready for another great revival. They have been prophesying that soon we shall see a "great awakening." But these prophets have seen only a part of the future glory of the Church. In this awakening there will be much of the so-called "evangelistic" preaching, but the greatest emphasis will be placed upon the social Gospel for which the Church has been so long preparing. This Gospel will have to do not so much with a spectacular philanthropy, which is supposed to express the kindness of the well-favoured towards the poor, but it will also demand justice and right dealing



towards all men. It will deal fearlessly with the question of the exploitation of little children, of helpless women, and of downtrodden men. It will demand that men's bodies shall be saved as well as their souls. It will not say less about heaven and its glory, but it will say more about earth and its duty. It will seek to convert men socially as well as spiritually. It will destroy forever that miserably false conception that a Christian man may practice unchristian principles in his business life simply because his unchristian competitors find it more profitable to do so. It will insist that every community composed of Christian people must also be a Christian community.

The watchword of the coming revival will be "Democracy." Every organization composed of the masses of the people to-day is shot through with the democratic spirit, which has always permeated every movement with which the common people have had to do—religious, political and economic.

The future victories of the Church will be won largely because of its coöperation with the men who in other fields and through other methods have been labouring in the spirit of Jesus to reach the same goal towards which the Church has been struggling. Not always known as Christians, and sometimes spurned by those who thought that they had a monopoly of the Christian religion, nevertheless they have been controlled by the spirit of Jesus, which, after all, is the truest test of genuine Christianity. Already these men and women have won victories of which the Church might well be proud.

The labour movement has long stood for the three great principles for which the Church has been contending, namely, the care of the human body, the development of the human mind, the enrichment of the human soul. The struggle for these ideals has brought them

nearer the heart of God than even they themselves are aware. They are unfamiliar with the ecclesiastical vocabulary of the Church; they cannot understand the formulas which the Church has been using in every age; the language which they speak and which they can best understand is the language of the common man because they are never far away from the people, and thus, with nearness to God and to men, they are teaching us again that "the voice of the people is the voice of God."

Dimly the best leaders of the modern social movement realize that theirs is a religious movement. They are sometimes puzzled and ofttimes distressed because they cannot harmonize their terminology with that of the Church, but they are conscious that somewhere there must be a nexus. Leaders in the Church the world over are convinced that the Church must soon become the leader in a new social propaganda. They are unwilling that the Church should surrender to the unscrupulous agitator the place which it has made for itself in the social and the economic world because of its teachings throughout many generations. With deep concern they are searching for the rock foundation upon which they may build a far-reaching social program for the Church.

Some day the leaders in both the Church and the social movement will see their way as clear as the sun. That day will witness the coming of "the times of refreshing" —the long expected revival will be at hand, and the Church of Christ will enter upon the completion of the task which it so long ago began, and upon which it has long been labouring, even though sometimes it saw only "as through a glass darkly."

Dr. Charles L. Thompson, President of the Home Missions Council, in a stirring address before the Presbyterian General Assembly at Louisville in May, 1912, said:



"We talk of evangelizing the world in this generation. Perhaps! But if we do the evangelized 'world' will look down on America and ask: 'At your present rate of progress, O America, how many generations or centuries before you are evangelized?'

"We have orthodoxy enough to save our immortal souls. But that orthodoxy has not vitality enough to save our mortal society. What a magnificent machine is our Christian civilization! What with institutions, conventions, movements, we seem to have enginery enough to lift a continent; yet how slow the real progress. The most hopeful sign of the day is the splendid team work the Christian Church is doing. Coöperation, federation and the like fill the air with their choruses; and yet after centuries it is forty per cent. Christian and sixty per cent. non-Christian. We need no new creed. We have steam enough to drive the world into the kingdom. We have wheels and levers enough to give the steam a chance. And the age opens an open track towards the millennium. Oh, to vitalize the potencies that like a charged atmosphere are throbbing around us!

"At last it's the man who counts. Do you remember Kipling's story of the old Scotch engineer? He is recounting the glory of his engines:

> "'I cannot get my sleep to-night, old bones are hard to please.
> I'll stand the middle watch up here, alone wi' God and these
> My engines, after ninety days of race and rack and strain,
> Through all the seas of all Thy world, slam-bangin' home again.'

"He tells lovingly of the development of the machine to ever higher power:

> "'We're creepin' on wi' each new rig, less weight and larger power;
> There'll be the loco-boiler next and thirty knots an hour
> Thirty and more; what I hae seen since ocean steam began
> Leaves me nae doot for the machine, but what aboot the man?'

"Aye, there's the problem—to match the machine with the man—lest our enginery outgrow our capacity; lest the man stand helpless in the midst of forces he has evolved. It is said when an engineer for several successive runs fails to bring the Twentieth Century Limited in

on time he is laid off, or put on a local. His nerve has failed. He is not equal to a steady hand on the lever to drive through the night sixty miles an hour. How many great enterprises halt to-day because the hand on the lever fails! At last it's the man who counts. The man behind the gun in the battle! The man on the bridge in the storm! And woe to that civilization whose invention outruns the moral capacity of the inventor. I stand beside an engine in the train-shed. It interests and puzzles me—that complexity of rods and steam-box and six-foot drivers; it awes me by its bigness. But when a little man comes along the foot-board, puts his hand on the throttle and makes that thing his slave for that plunge into the night, that thrills me! What is man? 'Thou hast made him a little lower than the angels.' What the Church of Christ in this land needs is courageous, believing leadership—God's men—trained in His schools and with faith enough to match their chance. This on the prairies, up in the mountains, in the cities, dealing with lowly souls or wrestling in the angry swirls of wrestling, fighting populations—this is God's call to His Church to-day. Given great souls on fire for the kingdom and the kingdom shall come."



Appendix A

Charts showing conditions in Seventy American Cities. Surveys made under auspices of The Men and Religion Forward Movement, 1912

Church Statistics
Protestant Churches
Catholic Churches
Jewish synagogues
Other Churches
Membership in all Protestant Churches
Total Membership
Resident Membership
Male Members Over 12
S.S. Boys in Church

Membership by Denominations in all Churches in Cities.
Methodist 23.1%
Presbyterian 19.6%
Reformed 2.2%
Other denominations 3.6%
Baptist 15.5%
Christian 3.4%
Congregational 3.3%
Episcopal 12.5%
Lutheran 9%

Number of Churches of all Denominations in Cities by Denominations
Methodist 20.7%
Presbyterian 15.4%
Other Churches 11.9%
Baptist 15%
Christian 4.6%
Congregational 7.6%
Episcopal 10.7%
Lutherans 6.8%

Contributions of Churches for last fiscal year
Total for all purposes
Congregational Expenses
Local Church Missions
Denominational City Missionary Societies
Denominational Home Missions
Denominational Foreign Missions
Home Missions Outside Denominations
Foreign Missions Outside Denominations
Social Settlements Y.M.C.A. Y.W.C.A. Charities, Etc.
Sources of Denominational Missionary Gifts.
Total for all purposes
Congregations
Sunday Schools
Women's Organizations
Men's Organizations
Young Peoples Societies
Individuals and Miscellaneous

Number of Men Gone to Mission Field in Past Ten Years
Total Number Represented by circle
Men in Churches Intending to Become Missionaries

Membership in Mission Study Classes
Men
Boys
Women
Girls
Character of Sunday Night Meetings in the Churches
Percentages Devoted to
Evangelism
Music
Biblical Exposition
Popular Themes

Vital Statistics
Deaths per 1000 Population
During Past Ten Years
Vital Statistics
Chief Causes of Deaths per 1000
Population During Past Ten Years.
Other Causes
Pneumonia 9.7%
Heart Disease
Cancer 6.1%
Tuberculosis 5.8%

Vital Statistics
Birth Rate per 1000 Population
During Past Year.
Employed Boys
Total Number Employed
Sugar Refining
45%

Amusement Centers
Total Number
Pool Rooms
65.2%
Men
Women
Boys
Girls

Crimes and Arrests
Percentages of Those Arrested
Men
Women
Boys
Girls

Crimes and Arrests
Percentages of Arrests of Men.
Other Causes 17.7%
Drunkenness 41.2%
Assault 4.8%
Larceny 4.6%
Disorderly Conduct 8.2%
Offenses 7.5%
Gaming 5%
Disturbing Peace 2.8%
Social Evil 4.2%
Crimes and Arrests.
Percentage Causes of Arrests of Women
Other Causes 2.6%
Drunkenness 29.6%
Social Evil 17.4%
Vagrancy 7.4%
Assault 6.1%
Larceny 6.8%
Disorderly Conduct 19.1%

Offences of Boys Committed in Juvenile Court During Past Year.
Total Number of Commitments Pursuant to arrest.
Other Offences 31.8%
Larceny 25.4%
Truancy 8.2%
Larceny 25.3%
Nationalities of Parents of Boys Tried in Juvenile Court During Past Year
Other Nationalities 27%
American 62.9%
Italian 5.1%
Irish 5.6%
German 1.6%

Truancy of Boys in Public Schools
Total Enrollment of Boys in Public Schools
Persons Drawing Books From Public Libraries
Total Number of Subscribers
Girls 17.3%
Men 27.5%
Boys 13.6%
Women 35.6%

Saloons and Churches.
Saloons
100%
Churches
32.3%

Saloon Statistics
Total Number of Saloons & grocery & variations
Free Lunches
Bowling Alleys in Connection
Cafes in Connection
Hotels in Connection
Club Rooms in Connection
Dance Halls in Connection

Labor Union Statistics
Total Number of Local Labor Unions
Percentage meeting in halls connected with saloons
"Nan"
Percentage meeting in public schools and churches
Percentage meeting on Sunday
Growth of Socialism in Last 10 Years.
22
100's

Appendix B

Men and Religion Campaign Statistics of Conditions in Cities, and Social Service Recommendations Made by the Author

SEVENTY principal American cities, with a combined population of 20,000,000, were surveyed during the winter of 1911 under the auspices of the Men and Religion Forward Movement campaign. About 1,000 questions were addressed to the local committees having charge of the surveys in each of the cities, covering—among other things—the following subjects: the population, municipal administration, social influences, industrial life, the saloon, dance halls, crimes and arrests, housing, health, political life, social service agencies, public schools, libraries, recreational life, juvenile delinquency, and the general condition among the churches in these cities. Only the merest outline of the findings can be given.

Of the churches in these cities, 77.7 per cent. were Protestant, 11.3 per cent. Catholic, 4 per cent. Jewish, and 7 per cent. consisted of other denominations. The Methodist Episcopal Church led in point of membership. Then come the following churches, in order: Presbyterian, Baptist, Episcopal, Congregational, Lutheran, Christian, and Reformed. The membership in all Protestant churches consisted 30.7 per cent. of men, 54 per cent. of women, 6.2 per cent. of boys between the ages of 12 and 18, and 9.1 per cent. of girls between the ages of 12 and 18. It is a striking fact that only 5.1 per cent. of the boys in the Sunday-schools in these cities were members of the Church, although, during the past ten years, the number of men and boys uniting with the Protestant churches has increased 2½ per cent., there being a steady gain in this respect from year to year.

Sixty-five per cent. of those who attended the Sunday-morning services in the Protestant churches were women and the morning attendance at all the churches was 65 per cent. of the total attendance of the day. More people united with the Church at the age of 14 than at any other time, and there appeared a sharp decline in church accession after 21. Forty-one per cent. of the churches have organized movements to greet strangers. Forty-eight per cent. have missionary committees and forty-two per cent. have Mission Study classes. Seventy-three per cent. of all the contributions of the Protestant churches in these cities for the previous fiscal year was used for congregational expenses. Seven and four-tenths per cent. of the total was used for denominational Home Mission purposes, and 7.7

per cent. for denominational Foreign Missions. Of the total contributions of the churches for all purposes, 52.5 per cent. was given by the congregations themselves; 9.9 per cent. by the Sunday-schools; 18.2 per cent. by women's organizations; 1.4 per cent. by men's organizations; 3 per cent. by the young people's societies; and 15 per cent. by individuals, presumably in large personal gifts. During the past ten years, five-tenths of one per cent. of the men in the churches actually went out from the churches as missionaries, either in the United States or in foreign countries, and two-tenths of one per cent. of the men in the churches to-day intend to become missionaries, either at home or abroad.

Of the enrollment in the Sunday-schools 57.2 per cent. were women and girls, and 42.8 per cent. men and boys; and of the enrollment in the Bible Classes for males 62 per cent. were boys between the ages of 12 and 18, while 38 per cent. were men. Of the teachers of Men's Bible Classes in the Sunday-schools 23.7 per cent. were clergymen; 36.5 per cent. business men; 11.4 per cent. women; 17.3 per cent. professional men; whereas the teachers of the boys' classes in the Sunday-schools were 5.3 per cent. clergymen; 7.9 per cent. professional men; 8.8 per cent. male school-teachers; 19.4 per cent. business men; 19.5 per cent. men of other classes; 7.5 per cent. women under 20 and 31.6 per cent. women over 20 years of age.

There were more than three times as many saloons as there were churches in these cities, but as the survey included many southern cities which were under prohibition rule, the actual proportion of saloons in most of the cities is very much greater. Of the nearly 25,000 saloons in these cities 40.6 per cent. served free lunches, 32.9 per cent. had games and cards; while 1.3 per cent. had bowling alleys in connection; 11.6 per cent. had cafés; 9.5 per cent. had hotels; 4.6 per cent. had club rooms, and 1.9 per cent. of the saloons had dance halls in connection.

Fifteen per cent. of the labour unions in these cities met in halls connected with saloons, and 9.8 per cent. of the unions regularly held their meetings on Sunday. In not a single instance did the labour unions hold their meetings in the public schools, and in only one case did a labour union meet in a church.

Among the millions of subscribers to the Public Library 27.5 per cent. were men; 35.6 per cent. were women; 19.6 per cent. were boys and 17.3 per cent. were girls. The truancy of boys in the Public Schools was reported at 2.52 per cent. Socialism increased nearly fivefold during the previous ten years in these 70 cities. Of the amusement centres, 12.1 per cent. were theatres; 23.2 per cent. were motion picture shows; four-tenths of one per cent. were Penny Arcades, and 62.2 per cent. were pool-rooms.

The crimes and arrests indicated that of those arrested 83.9 per cent.

were men; 9.1 per cent. women; 6 per cent. boys and 1 per cent. girls. Forty and eight-tenths per cent. of the arrests were due to drunkenness; 15.9 per cent. to disorderly conduct; 8.2 per cent. to disturbance of the peace; 7.8 per cent. to vagrancy; 6.1 per cent. to assault; 4.8 per cent. to larceny; 3.5 per cent. to gambling; 5.1 per cent. to social evils. The Juvenile Court records showed that 25.4 per cent. of the boys committed were guilty of larceny; 26.3 per cent. incorrigibility; 8.2 per cent. truancy; 6.1 per cent. disorderly conduct; 2.2 per cent. assault; and 31.8 per cent. other causes. The parents of these boys were 52.3 per cent. American born; 7.6 per cent. German; 5.8 per cent. Irish; 5.1 per cent. Italian; 2.2 per cent. Russian, and 27 per cent. were of other nationalities.

The birth-rate in these cities during the previous year was 20.92 per thousand of the population; while the death-rate during 1910 was 15.63 per thousand, there being a steady decrease in the death-rate from 17.19 per thousand in 1901. Tuberculosis was responsible for 11.4 per cent. of the deaths during the previous ten years; pneumonia was chargeable with 9.7 per cent.; heart disease 8.2 per cent.; accidents 5.8 per cent.; cancer 4.1 per cent.; typhoid fever 2.2 per cent.; and 58.6 per cent. were due to other causes.

Composite Outline of Social Service Recommendations Made in Campaign Cities

I. The Church

1. Make a thorough survey of the local field.
2. List all social work and problems which should engage the activities of the men in the Church.
3. Make a canvass of the men in the Church with a view of discovering men who should be linked up with definite social service tasks.
4. Enlist men as they become members of the Church.
5. Develop a social service group in every church.
6. Organize the social service groups in the various churches into one compact group.
7. Place a more definite responsibility upon the men living in the suburbs with regard to the problems of the city.
8. Have more frequent discussions by the ministers of the social problems of the city.
9. Develop greater interest on the part of the ministers and laymen of the city in the educational work of the Associated Charities.
10. Study the location of churches and missions with reference to the greatest efficiency.
11. Make more thorough records of members, organizations, methods and results of work by all the churches.

12. Use among the churches the charts and reports prepared in connection with the local survey.

13. Make a wider study of social conditions, continuing the investigations made by the social service committee of the Men and Religion Forward Movement.

14. Erect a hospital to be supported by the Protestant churches of the city and state.

15. Encourage the wider use of church buildings.

16. Conduct an open forum under the auspices of the Federation of Churches for the discussion of social problems.

17. Hold conferences of social service groups in the churches with educational leaders, leaders of working men, and public officials with reference to problems confronting these various groups.

18. Conduct a systematic and continuous publicity campaign by the united churches of the city.

19. Conduct a social service revival under the auspices of the united churches.

20. Exchange fraternal delegates between the ministers' association and the central labour union.

21. Observe Labour Sunday in all of the churches.

22. Employ a social service expert to make operative the plans suggested.

II. The Social Workers

1. Organize the social workers of the city for the adoption of a standardized social program.

2. Make a survey of housing and living conditions among the working men of the city.

3. Make a survey of the negro population of the city.

4. Introduce more adequate recreational facilities for negroes.

5. Study the problems of organized labour.

6. Study the relation of the alleged inefficiency of white labour to the standards of living of negro artisans and labourers.

7. Agitate the matter of providing a labour temple for the use of organized labour.

8. Coöperate with the Church in securing social and labour legislation.

9. Investigate the moral and physical conditions in department stores.

10. Investigate the cost of living.

11. Study the minimum wage problem.

12. Study the economic aspect of the liquor problem with special reference to the attitude of the working man towards the saloon.

13. Study and present a plan for a saloon substitute.

14. Study the causes of disease and poverty in the city.
15. Provide more visiting nurses.
16. Establish an information and employment bureau.
17. Organize a joint registration bureau as a clearing house for all social service agencies.
18. Establish a charities endorsement committee requiring uniform accounting, semi-annual audit, and standard case records of all social service agencies supported by public contributions.
19. Prepare a brief pamphlet indicating the functions, programs and actual work of the various social service agencies of the city.

III. The Municipality

1. Organize a bureau of municipal research and efficiency.
2. Appoint a vice commission for the study of the social evil.
3. Enforce the law against prostitution with the understanding that the Men and Religion Forward Movement will provide homes for the women who desire to reform.
4. Remove immediately the houses of ill-fame from the neighbourhood of the girls' high school.
5. Adequately supervise the dance-halls of the city.
6. Enforce a strict supervision of certain restaurants and pool-rooms.
7. Enforce the law against "Blind Tigers."
8. Introduce rigid methods with reference to the supervision of the sale of cocaine.
9. Enforce the law against gambling.
10. Secure adequate supervision of motion picture shows.
11. Make a scientific study of the problem of recreation presenting a city-wide plan for the recreational life of the people.
12. Use more generally the lecture hall in the public library building.
13. Use municipal buildings in such districts of the city as are in need of community centres, making provision for public meetings for civic organizations, labour unions and general welfare societies.
14. Make more frequent use of the city hall auditorium for popular concerts, lecture courses and addresses.
15. Combine a social service program with the city plan.
16. Provide a down-town social centre for working men.
17. Make a wider use of public schools as neighbourhood centres.
18. Introduce industrial and vocational education in public schools.
19. Have a compulsory education law for the children of the city.
20. Establish a juvenile court.
21. Appoint probation officers in connection with the juvenile court with volunteer assistants.

22. Issue licenses and permits for newsboys.
23. Make more adequate provision for police protection in residence section.
24. Secure volunteer workers among immigrants of the city.
25. Provide volunteer probation officers for adult offenders.
26. Organize a law enforcement league.
27. Abolish convict lease system.
28. Introduce legislation providing for sanitary housing conditions.
29. Secure 'more adequate inspection of housing, health and sanitary conditions.
30. Secure better methods of recording vital statistics.
31. Organize municipal charities so that there will be better care of the aged and unfortunate dependent upon the city for relief.
32. Erect a hospital for aged persons with chronic diseases.
33. Segregate the advanced tubercular cases in the municipal tuberculosis hospital.
34. Establish a tuberculosis camp.
35. Provide for a more adequate inspection of the milk supply of the city.
36. Supervise the storage of fruits and vegetables sold by street peddlers.
37. Investigate the lodging-house problem.
38. Work for a municipal lodging-house.
39. Investigate the problem of unemployment.
40. Educate the better element in the city to pay the poll tax, to register and to vote.

IV. The State

1. Create a commission to thoroughly study crimes and arrests and the entire subject of penology with a view to introducing the most modern methods of dealing with criminals.
2. Abolish the iniquitous fee system in the sheriff's office.
3. Remove the shackles from the feet of convicts working upon the streets.
4. Renovate thoroughly the county workhouse and insist upon better sanitary treatment of inmates.
5. Investigate the loan shark business.
6. Pass a ten-hour law for women in industry.
7. Pass legislation to provide for a 54-hour law, for fire protection in industrial plants, and registration of factories.
8. Appoint a minimum wage board for women in industry and commercial life.
9. Employ more factory inspectors.
10. Introduce better child labour legislation.